

# SPIRITUAL TELEGRAPH & FIRESIDE PREACHER

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

CHARLES PARTRIDGE, PUBLISHER, 428 BROADWAY.—TERMS, TWO DOLLARS PER ANNUM, IN ADVANCE; SINGLE COPIES, FIVE CENTS.

VOL. VIII.—NO. 27.

NEW YORK, SATURDAY, OCTOBER 29, 1859.

WHOLE NO. 391.

## THE TELEGRAPH AND PREACHER.

### PRICE:

One Year, strictly in advance (if registered at the risk of publisher),	\$2 00
Six Months,	1 00
Three Months,	50
Club Price of 10 or upward, per annum,	1 50
To City Subscribers, if delivered,	2 50
Single Copies,	5
To Patrons in Canada, (with postage prepaid),	2 50
"    South America, "    "	3 00
"    Europe, "    "	3 00

Advertising, 12½ cents per line.

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Our contemporaries of the Press who would like to have this paper sent to them, are reminded that the special themes to which these columns are chiefly devoted, are such as to render secular papers of little value to us. Nevertheless we shall be happy to send this paper to all journals which come to us with an occasional notice, marked.

This paper is not given to light reading, in the form of seductive and exciting stories; neither is it cramped by allegiance to any sect or party. On the contrary, it is the organ of a free interchange of experiences and inspirations, as connected with significant current phenomena, and is the vehicle of new and earnest thoughts, respectfully uttered pro and con, on all subjects tending to instruct and elevate mankind. It is especially earnest in the evolution of truth tending to practical reforms in the social, moral, industrial, intellectual, governmental and religious departments of human life. Hence it relies for its support on all those who are willing that truth shall prevail, and that practical righteousness shall be inaugurated among men. We recommend to all our patrons to keep and bind up these volumes for reference, and as the most important records of current unfoldments and the deepest, most earnest and most progressive thoughts of the age.

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It has been our aim to furnish in this paper such reading as will instruct and elevate the reader, and tend to eradicate the evils which afflict mankind. We hope our course and efforts have secured some friends, whose sympathies with our endeavors will induce them to make some personal efforts, and to instigate some general action among the friends to extend our circulation and usefulness. We shall be happy to send specimen numbers of the TELEGRAPH AND PREACHER to everybody whose address may be furnished to us, and we solicit friends everywhere to furnish us with the address of their neighbors, townsmen, and others, for this purpose. We have also circulars, which we shall be glad to send to everybody, as many as they will distribute in railroad cars, hotels, lecture rooms, manufactories, and among the people generally. Friends may do much good by handing one of these circulars to each of their neighbors. The TELEGRAPH AND PREACHER is consecrated to the discovery, elaboration, and defense of truth, and to the inauguration of equal rights and righteous laws among men, irrespective of the frowns of popular error, and we rely on liberality, stern integrity, and zeal for truth and righteousness, to sustain this paper. Give us, kind friend, your patronage and hearty co-operation, and induce others to do likewise.

## FACTS CONCERNING SIR JOHN FRANKLIN.

### LETTER FROM EX-GOVERNOR TALLMADGE.

CHARLES PARTRIDGE, Esq.: The result of the expedition sent out by Lady Franklin to discover the fate of Sir John Franklin and his men, is gratifying to the civilized world. As long as uncertainty hung over it, the public mind was kept in a state of feverish anxiety. It will now settle down into a calm state of ascertained fact, and will dwell with peculiar interest upon the sublime qualities and the mighty daring of woman, so prominently exhibited in this enterprise. After England and America had exhausted their efforts in search of the lost *Navigator*: after the British *Admiralty* had peremptorily refused longer to prosecute the hopeless adventure, it was left to WOMAN to consummate a triumph, which her perseverance and determination could alone accomplish. Lady Franklin fitted out the last expedition at her own expense; and it seems that Providence smiled upon the grand undertaking, as if to endorse the noble prowess and high-souled devotion of her sex.

I am now about to call your attention to certain incidents relating to some of these Arctic expeditions, the publication of which seems peculiarly appropriate at the present time, and can not fail to be highly interesting to your readers.

Just before Dr. Kane left on his last expedition, he, with Gen. Waddy Thompson of South Carolina and myself, attended a sitting for spiritual manifestations, the Misses Fox, then at Washington, being the mediums. Dr. Kane proceeded to ask the following questions, and received the following answers:

Q. Is there any Spirit present that wishes to communicate with me? A. Yes.

Q. What is your name? A. John Torrington.

Here Dr. Kane remarked that Torrington was one of Sir John Franklin's men, whose grave he found on his last expedition, and from what he could learn, he believed him to be an educated man.

Q. Is there any one present who has seen your grave? A. Yes.

Q. Is it that gentleman? [(pointing to Gen. Thompson.)] A. No.

Q. Is it that gentleman? (pointing to myself.) A. No.

Q. Is it this one? (pointing to himself.) A. Yes.

Q. Did I cut or carve anything on the board placed at the head of your grave? A. Yes.

Q. What was it? A. E. K. K.

Dr. Kane here remarked that he did cut the initials of his own name, Elisba Kent Kane, on the head-board of his grave.

Q. Was there any vegetable growth on your grave? A. Yes.

Q. Was it at the head? A. No.

Q. Was it at the foot? A. No.

Q. Was it in the middle? A. Yes.

Dr. Kane then said that there was, on the middle of the grave, a poppy growing out of the skull of a fox, and was the only spear of vegetation in that region.

Q. Was there an island discovered by one of these expeditions? A. Yes.

Q. Where was it situated? A. At the head waters of Smith's Sound.

Q. What was it named?

Supposing that the name of the island would have been simply given, I did not comprehend the answer as it was rapped out and taken down by me, letter by letter, at the time. Not getting the idea, I could not divide the letters into words as they were taken down, and the answer to Dr. Kane's question appeared as follows:

An island named by the subservency of uneducated falsehood after the enemy of his race, Louis Napoleon.

When the answer was about half given, Dr. Kane, with great impatience, said, "It is all nonsense—it spells nothing—it means nothing—it is all a humbug."

I said to the Doctor, It often happens that we lose the idea in taking down these communications through a rapping medium, and can not, therefore, divide them into words at the time; but my habit is to take down the letters as long as the Spirit gives them, and then to see if I can divide them into words, so as to make an intelligent sentence. He consented that the communication should go on—it did so, till it was finished as above. I then commenced dissecting it, and found, when it was divided into words, it read as follows:

A. "An island named by the subservency of uneducated falsehood, after the enemy of his race, Louis Napoleon."

When I read the answer thus decyphered, Dr. Kane started from his chair, paced the room backward and forward several times, and appeared to be in a perfect frenzy. At length, becoming calmer, he said, "Is it possible? Can it be so? The most astonishing thing in the world! I am utterly astounded! Do tell me if a Spirit can communicate such information?" I asked him what all this meant? He then said that this island was discovered by Commander Inglefield—that he had once been acquainted with Louis Napoleon when an exile in England, and, exercising the privilege of a discoverer, had named it after him. The name, said Dr. Kane, was not agreeable to the English people, and this Englishman even in his grave can not brook the insult! The Doctor then said that he had received from Lady Franklin, three days ago, the charts of that expedition, and found on one of them the small island at the head-waters of Smith's Sound, named Louis Napoleon, as the Spirit of John Torrington had described it!

I then asked the Spirit the following question, and received the following answer:

Q. Is Sir John Franklin still living? A. "Franklin is no

more—thick-ribbed ice, sterner than warrior's steel, encases his form—the home of his triumphs is his grave.”

Here ended our sitting so far as this subject was concerned, and after other communications and manifestations, we adjourned. Before we parted, Dr. Kane said to me, “I would like to have you ask Calhoun's opinion about my expedition before I leave the country.”

On a subsequent day, in the afternoon, several persons, with myself, were present at the rooms of the Misses Fox. We were not engaged in a circle; but in the course of conversation Dr. Kane came in and handed me a slip of paper, and told me to look at it at my leisure—said he had just time to reach the cars for Philadelphia—bid me “good bye,” and left. The moment he had gone, the raps came calling for the alphabet, and the following communication directed to me was rapped out:

“Ask your question.”

JOHN C. CALHOUN.

I said, I have no question to ask. It was then rapped out, “Your written question.” Not thinking that Dr. Kane's paper was referred to, I began to write a question. It was immediately signified that this was wrong, and it was rapped out, “The written question in your pocket.” I then took Dr. Kane's paper, read it to myself, and then propounded it mentally, so that neither the mediums nor any one present knew anything of its contents except myself. The question and answer were as follows:

Q. Will Dr. Kane discover Sir John Franklin? A. No; but he will penetrate farther than man has ever gone before—will discover vestiges of the missing ships—will cover himself with glory, and add to the science of the age.

I sent the above answer to Dr. Kane at Philadelphia just before his departure, and received his reply, saying, if he accomplished all that, he would be abundantly satisfied.

During Dr. Kane's long absence in the Arctic regions, and when at length the public mind had given him up for lost, the Fox family, who felt a peculiar interest in his return, never for one moment doubted it. Their Spirit-friends always gave them the strongest assurances. I have often, in the presence of those mediums, put the question to Calhoun, and he has invariably answered, “Dr. Kane is alive and well, and will assuredly return safe home.”

Messrs. Editors, the above is a statement of facts—facts which philosophy and science should be proud to investigate. I make no comments, and will only add in conclusion,

“There are more things in heaven and earth, Horatio,  
Than are dreamed of in your philosophy.”

Very respectfully yours, N. P. TALLMADGE.

### AN AMERICAN RELIGION.

FORT HOPE, BRITISH COLUMBIA, August 29, 1859.

FRIEND PARTRIDGE—I use the term “American Religion,” not as intimating that truth differs in different localities, but because it is in the American Republic that religious truth is destined to be sifted from the mass of superstitious error with which it has hitherto been mixed, as well as to receive its first adaptation to the wants of the masses of mankind.

In the middle or dark ages, the leading philosophers were designated by the term “Nominalists,” because they held that the physical world had no real existence, but consisted in our mental states and impressions. The fruit of this philosophy was that the positive sciences were almost wholly neglected. The energies of acute and vigorous minds were wasted in metaphysical speculations and disputations about conclusions drawn from hypothetical premises. Alchemy prevailed while chemistry was unknown except to the Arabians. Men spent years in experimenting to find a compound by which they could make gold, instead of decomposing the substances of nature, and thus ascertaining the character of their elements. So, also, astrology prevailed over astronomy. Instead of ascertaining by observation the position, motions, and governing laws of the heavenly bodies, they were studying the effect of certain stars on the character and destiny of individuals.

In process of years, the Baconian system of positive observation has done its work in the field of natural science; but in religion, the most important to the interests of man, the suppositious, hypothetical darkness of the middle ages still prevails. The time has arrived when this darkness must be dissipated by a careful observation and classification of the

facts in the case. These facts consist in the character or nature of the human soul as existing in the body, and the effect that religious and moral training will have on its condition after the body has served its purpose and decayed.

The fruits of this system of observations, now going on, will be a system of religion that will do more for man than the most sanguine have dared to hope. This system of religion will have as firm a basis in positive existences as observed by the senses (and by universal consciousness or self-observation), as chemistry, astronomy, or any other science. Religion, which I would define to be the proper culture of the religious and moral faculties of the soul, will then sustain the same relation to the theology of the past that chemistry does to alchemy, or astrology to astronomy.

The writer feels confident that the interests of mankind requires that this religion be reduced to a system of public administration, although some good and progressive minds think otherwise. I do not propose to discuss this branch of the subject in this paper, but I would just say that the obvious necessity of a division of labor, the analogy of all science, the fact that some minds are greater and better than the mass, the needs of that ever-present class of the young whose bodies and minds are more rapidly forming than others, all indicate the importance of a public administration of a great system of scientific, “American Religion.” \* \* \*

Since writing the above, I have seen, in a popular work, religion defined to be “a system of faith and worship.” This definition, taken in contrast to the one above, which may be shortened to “a system of knowledge and culture” (that is, knowledge of the soul's future condition, and culture of its moral and religious elements), will sufficiently indicate the difference between the popular theology of Semitic or Hebraistic origin, befogged by the darkness of the middle ages, and the “American Religion,” originating in a scientific observation of Spirit-existences, and their intercourse with Spirits clothed with flesh, together with such knowledge of the soul as phrenology and other sciences afford.

J. A.

### TO THOSE WHO THINK FOR THEMSELVES.

Two years ago, conversing with the Rev. Mr. Pead, a learned Irish clergyman, he said “it was a doctrine of the Church of England that God could not suffer.” “As a sequence,” I replied, “Christ could only have suffered as man.” “Now,” I continued, “I am willing to be crucified, if I can save one soul from eternal damnation—going myself on the same day to paradise.” He made no reply; and, I think it struck him for the first time, that Jesus of Nazareth had received a great deal more notoriety than he deserved for the act of his death; and that thousands who had suffered years of imprisonment, and finally torture and martyrdom for their faith, had received altogether too little. Not to enter into any long metaphysical disquisition on the why and wherefore (though I could thus prove my premises), I will simply assert, for the consideration of the reader, that God could not have given away his son, for he was his, as is everything else, perpetually. Could he have done so, it would have been as a farce, for he could see that after a few hours of physical suffering, his child would be again in his bosom. If God wanted to convert the world to Christianity, he could do it with a breath. He need not take this roundabout way to come at it. A way which for eighteen hundred years has proved ineffectual, is a decided failure. And Christianity has not advanced one step eastward; it has not even held its own, for it has been driven out of Turkey, Asia Minor, Syria, Judea, out of Egypt and Africa, where it once had a footing. Christians, like the Jews, are the simple descendants of the early converts to a new faith; they have never changed the faith of any people or nation to their own. The former, however, the Christians, when they could not convert, put to death—a very amiable way of making proselytes! Christianity bears something of the relation to other religions that the Anglo-Americans bore to the Indians. The very people, in fact, to whom Christ came (for he says, “I came but to the Jews”), have disbelieved in him. The cause adduced is nonsense. God could not have enacted such a farce. The Jews had their own religion, and they were, and are right, in not changing it for another. If the mass of theologians be correct, God pervades everything, and he can not divest himself of his own crea-

tions. We are all his children, and he can not shake us off. The very nature of humanity is feeble, but it is so by his (God's) own designing; and when clergymen talk about the “impurities of the flesh, and this cloak of human sin,” they forget the poor compliment they pay to its Maker and server. I say that human nature is imperfect from God's own designing. Had he made us perfect, where would have been our ambition, our struggles for the higher? Our divines (God save the mark) almost insult their good Father by their endless stupidities. Can any one for a moment suppose that flesh was not to be flesh, and subject to all its ills, passions, and infirmities? Can it be conjectured that man (I don't include the ladies) was to be an angel, full-winged, and yet dwell here? From the beginning, there has been a gradual development of organization, as geological investigations prove; and, reasoning by analogy, it is not inconsistent to imagine that many thousand years hence, man, and all his surroundings, may be of a higher or a more refined character. At present, we are such as God designed us to be, and are fulfilling our destinies.

G. L. D.

### THOSE PROBLEMS.

St. Louis, October 11, 1859.

La Roy Sunderland says that my assumption of his position is not true, and advises me to take notice and govern myself accordingly.

So far, he says, from assuming “anything whatever in respect to the spiritual world, I have stated repeatedly that I have no positive knowledge of that world; I never was there, and do not know.”

L. R. S. will please take notice that my remarks were concerning communications from that world, and not the history of it. Nevertheless, I concede to him the privilege which I take myself, of changing my opinion when the facts bring conviction; but it was, and still is, my impression that he once held to such a theory as I have stated, viz., that nothing is communicated from the Spirit-world but what was in the mind of the questioner, so as to be read clairvoyantly by the medium, or by an associate Spirit in sympathy with the medium.

In his book of human nature, page 313, he says, “The medium is undoubtedly possessed by one Spirit, and is constituted a medium in this way and in no other, \* \* \* and that one Spirit makes all the manifestations that are or can be made through that medium.” On page 261, he says, “Here it looks as if the associate Spirit of that medium, by clairvoyance perceived the idea of that test about the eye in the mind of the party, but did not see far enough to know that the man by his side was his own brother.” On page 268, he says, “Here we see the Spirit who possesses the medium, clairvoyant of what was in the minds of six or seven different men at once, and did answer them accordingly.” Now, if this is not an assumption, it looks very like one; and precisely such facts as I gave where intelligence was communicated that was not in the mind of the questioner or medium, and subsequently found to be true, look very like as if the identical Spirit was there, and told what only that Spirit knew or cared to know. That is my assumption, at least, and “I will govern myself accordingly.”

A. MILTENBERGER.

### LECTURERS AND LECTURES AT OWEGO.

OWEGO, TIoga Co., N. Y.

MR. PARTRIDGE: Dear Sir—Having been a patron of your paper for the last six years, and feeling an interest in its prosperity, as well as that of the cause it advocates, permit me to contribute an item of news which may be of interest to your readers.

For the last five or six weeks this place has been very well supplied with lecturers, whose themes have been on the progress of the spiritual philosophy.

Miss Washburn, of Bradford Co., Pa., supplied us for the month of August. She is a medium recently developed, and for a young lady who has enjoyed only the advantages of a common school education, she is considered a prodigy in intellect by the uninitiated. She is a trance speaker, has a very pleasant and forcible delivery, and never fails to make a favorable impression.

Mrs. Smith, of Syracuse, also a trance medium, gave us ten

lectures during the same month. She is a very easy and graceful speaker.

During the last two weeks Miss Sprague, one of the most powerful, fascinating and eloquent speakers now engaged in the spiritual field, has been expatiating on the beautiful doctrines connected with the inner life, at Ahuaga Hall, to large and enthusiastic audiences. She handles her subjects with great clearness and perspicuity; seems to sound the very depths of human logic; exposes the instability and inefficiency of the present modes of evangelizing the world by the promulgation of sentiments which fill up the churches with living automats, or those who never think even for themselves, and she showed the reasonableness of the conclusion that the second advent of Christ was at hand, as foretold by ancient prophets, and as could be plainly seen by scrutinizing the mental heavens.

A great impetus has been given to the cause here; many who never thought before are beginning to think for themselves, and a spirit of general inquiry seems to be aroused.

We have a great desire to have the desk filled here every Sunday by expounders of Spiritualistic doctrines on the same principle as is pursued in Owego, by engaging one person for a month at a time, and thus changing as may suit the convenience of lecturers. We hope to hear from those who are interested in the matter.

Respectfully yours,  
SAM. C. CLIZBE.

### SPIRITUAL LYCEUM AND CONFERENCE.

HELD EVERY TUESDAY EVEN'G, IN CLINTON HALL, EIGHTH ST., NEAR B'WAY.  
SEVENTIETH SESSION.

QUESTION: The influence of rum, tobacco, etc., on the outer life, continued.

DR. HALLOCK said: He wished to state a fact which occurred at Mr. Conklin's on Tuesday evening last. On his way home from the Conference that evening, he called on Mr. C., who, with himself and four others, (three gentlemen and a lady,) formed a circle, which party of six persons was seated around the table in the back room, which was lighted by a gas-burner in the front office, shining through a window in the partition between them. The light was sufficient for every person in the room to be distinctly seen; the doors were closed; and, except the party comprising the circle and Mr. Conklin's wife, who remained in the front room, there was no other person on the premises.

Mr. C. took his usual seat at the end of the table, and soon after we were sensible of various touches upon the limbs beneath it. These visitations were very frequent to him (Dr. Hallock); and after receiving two very interesting proofs—one from Mr. C., and one from another gentleman in the circle—of the presence and identification with these touches, of a beloved brother in the Spirit-world, the alphabet was called for, and through it, Mr. C. was requested to change seats with a gentleman who was designated. This "change" brought Mr. C. nearly opposite the narrator, and about midway the greatest length of the table. Directly the alteration was made, the end of the table which Mr. C. had vacated was raised—not rocked to and fro, but raised squarely from the floor—and in this way again gave the signal for the alphabet.

The sentence commenced, "Doctor Hallock;" and when it had proceeded thus far—it being a common thing to make changes in circles at Mr. Conklin's by directions received in this way—it was supposed this address to him was to indicate a change also in his position in the circle, and one of the party said, "Dr. Hallock, change?" To this interrogatory the table promptly answered, "No," and then went on to say, "I want you to tell Brother Charles that I am pleased with his progress, particularly in the science of Spiritualism. I am his brother Roswell."

This little sentence, said Dr. Hallock, aside from the fact that it had no relation to any person in the circle, in fact was "Greek" to all of us until the name was given, (which was that of a person whom none of us had ever seen), has this additional proof of its spiritual origin. When the sentence had been completed, he said, "I think I know who is meant," when, simultaneously with the utterance, one of his legs was grasped just above the ankle, and pressed as if in affirmation, by a human hand laid upon the naked skin.

MR. DRESSER said: He arose to a question of privilege. The report of his speech upon the question before the Conference, as it appears in the TELEGRAPH of October 15, had done him great injustice. It was replete with the sins of omission and commission. Now the lawyers have a saying, which, rendered in the vulgar tongue, amounts to this, "The suppression of a truth is equivalent to the expression of a falsehood." He had detailed a case of murder, unquestionably instigated by a Spirit, as he infers from the fact that the murderer is reported to have said, "Mother!" when he drew the fatal weapon; but this fact, together with the name of the family in which it transpired, is left out of the report. Neither does the case proving the immortality of our carnal appetites to be co-equal with our individuality appear in that report, though triumphantly demonstrated in the case, cited with circum-

stantial minuteness, of a trance medium, (also named in his speech, but by the reporter wickedly suppressed,) which trance medium was importuned, through his (the medium's) own mediumship, to repair straightway to the nearest corner grocery, then and there to invest three cents in the most economical fluid containing alcohol the establishment could afford, and imbibe the same to the end; that, through said outlay of copper and influx of grog, one Phelin McSomebody (a degenerate "exile of Erin," since departed this life as well as the land of his adoption) might enjoy, through the potency of spiritual suction, one of those "sprees" for which his career in this world had so often commended him to personal acquaintance with the police, and legal companionship with the Bench and Bar.

Turning from these outrages of omission, he finds in that unlucky report, by way of commission, a direct attack upon his manners as a man and his gallantry as a Christian at church and in a pew with crinoline, to wit: that whereas, he is therein represented as covering the floor of that sacred inclosure with saliva, he gave the Conference distinctly to know, that he ventilated the "swelling flood" on that solemn occasion through a tubular canal, known to the learned as the *esophagus*—in short, swallowed it—preferring, even in his then unregenerate state, to pollute his stomach rather than the floor—the only alternative, since the precinct was unsupplied by that necessary easement to the glory of God as promoted by the service of the sanctuary—the modern spittoon.

Mr. Dresser having disposed of the "question of privilege," which first brought him to his feet, next addressed himself to the question of the evening; in at least so far as to re-affirm his faith in the proclivity of a certain class of our fellow-citizens, who have taken country residences beyond Jordan, to practice harlotry, chew tobacco, get drunk and commit murder, with a keener relish if possible, for these amusements than of old, while in the body. This opinion Mr. D. held to be greatly strengthened, not to say satisfactorily demonstrated, by the fact that, in the palmy days when the judges of the land wore horse hair, and the genus "shyster" was unknown, indictments for capital crimes invariably charged that the culprit was "thereunto by the devil moved."

Mr. Dresser further strengthened his position by a discovery he had made of the true cause of insanity, which is "obsession!" a faith dear to the ancient Jew, and popular in all Christian lands about two hundred and sixty years ago, when one William Shakspeare startled the doctors of physic and divinity with the heretical suggestion that it is only a disease of the brain! This resurrection from the tomb of exploded hypotheses, of the doctrine of "obsession," where it has molded for centuries, and whence its ghost has never "walked," (outside the boundary and influence of Church creeds,) was learnedly illustrated by several anecdotes gleaned by Mr. D. through intercourse with the "obsessed;" but as the Reporter feels himself slightly exhausted by this, his effort at posterior justice, and as the anecdotes aforesaid were personal rather than original, he flings himself upon a generous public for support of the opinion, that the things of insanity belong to the sacred keeping of friendship and kindred, rather than to the notoriety of a newspaper report.

DR. GOULD'S PAPER: In my last essay on the effect of habit in Spirit life, I assumed:

- 1st, That the effect of habit depended mainly on the moral quality of its basic element.
- 2d, That certain theories were unsound because they were based upon casualties incapable of conferring moral character.
- 3d, That all casualties originating from desire, belong to this category.
- 4th, That all moral quality is generated by, and is derived from, motive, the elements of which it was essential to understand in order that we may be enabled to pursue the discussion of this question to its legitimate end; and hence, in the order of relevancy, the nature of motive should be our next subject of inquiry.

In defining motive, I can not promise a very systematic analysis, for the reason that although ethology is termed a science, it is still in so crude a state that its professors are unable, in certain cases, to discriminate between an agent or an enactment, a faculty or an effect, the result of one faculty from the result of a plurality of faculties; and in a still greater number of cases, they can not tell us how many faculties must be employed to produce certain results. This, however, is mostly owing to its dependence upon, and its intimate relation to, the science of metaphysics—and the crudity of this latter science also. It is not, however, a matter of so much importance that my definition of motive should be methodical, as that it be correct; and if I succeed in demonstrating on this occasion, that motive is not the creature of desire, my present purpose is accomplished.

For the purpose of solving this problem, I beg leave to direct your attention to a comparison between the brute and the human species. None will deny, I apprehend, that the brute possesses many, if not most of the appetites and desires common to man; but yet we do not attach moral character to their action. In illustration of which, we will suppose a drove of cattle to be pinched with hunger, and in passing a vegetable garden one of the leaders of the kine determines to test the elasticity of her muscles by leaping into the inclosure, the rest follow suit, and now all set-to in devouring peas, cabbage and cauliflowers, without the slightest regard to their more legitimate use. The poor gardener, on coming out of his cottage in the morning, discovers at a glance that his season's labor has been defeated and his hopes are blasted, in consequence of the universal desolation and ruin that now pervades his lilliputian domain. But although he is confronted by the herd of herbiferous quadrupeds, they offer no equivalent or atonement for the injury inflicted; they manifest no sign of repentance, or even regret; but with stoical indifference to the writhing distress of the gardener, they continue to subject the precious products to a secondary trituration between their dental organs. Nor does the gardener, if he be a consistent man, attach the slightest responsibility to the brutes. Now, why this conclusion on the part of the gardener? Simply because, as I stated in my premises, appetite or desire constitute no foundation for moral quality. The dumb cow is not actuated by motive or conscience in her spiritual organism; no throne of judgment has been erected, and no sense of justice is there to preside; the rea-

soning faculties necessary to the existence of motive, are absent, and she must be acquitted. If, however, it be affirmed that brutes do possess reasoning faculties, my answer is, that long observation confirms me also in the truth of this affirmation. I once knew a bridge to give way, precipitating three horses, with wagon and driver, on the rocks in the bed of a river fifteen feet below; but ever after, the leading horse manifested a lively recollection of the catastrophe by his slow and cautious tread in passing over the subsequent bridge. Motive is not absent in the brute because of no reasoning faculties being present, but because they are not present in sufficient numbers and force to constitute a responsible and competent government; and motive, it would seem, will not condescend to be the agent of any other kind of government. Having thus pursued the identity of motive as far as science has shed any light, according to my reading, should the question as to its identity still be urged, I can only give my opinion, which is as follows:

I think it is not a part of reason, or conscience, for sometimes it acts independent of both. It would seem to be a part of the will power; but can not be, because brutes have the latter but not the former. What, then, is it? I answer, that as in natural science we find certain materialities, such as electricity, magnetism, etc., too subtle for disintegration by chemists or metallurgists, so also in mental science we find mental powers—such as motive, etc.—too highly subtilized to come within the grasp of metaphysical chemistry. If the foregoing theory as to the function of motive be correct, then I assume that the following sequence necessary ensues—viz.: All those habits based on actions, bearing the impress of motive, maintain their hold in Spirit life; but all those habits which are the result of ignorance, accident, mistake, appetite or passion, are of transient and temporary character, and do not materially increase or diminish our enjoyment in the Spirit-world.

DR. LANGENSCHWARTZ swamped the entire question with a tornado of indignant zeal for the glory of God, whose very existence, he maintained, was jeopardized by the silly assumptions of the Spiritualists, and over whose honor it was his mission to mount guard. He was possessed by a Spirit, but it was the *spirit of truth*, which had no relation to the cheating mediums, or to the silly dupes of that American humbug called Spiritualism. He had a mild faith—a *sort of Boston notion* of God; but if it can be shown that Spirits thump tables, then is there no God! and he should feel constrained to dash his hat upon the ground, and proclaim himself an atheist! He thinks it quite possible there may be Spirits, because, unless Spiritualism turn out to be true, we are all parts of the one great Spirit. He has studied magnetism, and had under his care two very celebrated clairvoyants, Laure Froissard, of Paris, and Louise Schmidt, of Berlin. They both declared there are Spirits, and that they talked with them, and saw them. They spake of Spirits in the highest terms, and sometimes remonstrated with him for depriving them of their society and conversation, by a restoration to the normal state; but all this may have been hallucination. He once said to another clairvoyant, What do you think of Spiritualism? It was answered, Spirits can not come under the table. The belief that Washington comes down from heaven, and *thumps, thumps, thumps* upon a table, is monstrous and blasphemous. For this reason, he is compelled to say of Spiritualism, that it is one *miserable humbug*.

DR. GRAY said: The question is, do men who love rum and tobacco, or who desire to commit adultery and murder in this life, retain their love for the same in the next? He would be glad to hear any fact bearing upon that point.

DR. MASSEY agrees with a favorite author, that it can not be the will of God to make finite evils infinite. Man, in this world, is affected by his surroundings. If in this life, the mind, which is but the agent of the Spirit, is competent to judge that the use of tobacco, for example, is an evil, he thinks the Spirit, *per se*, which is superior to mind, its mere agent, and which, in the Spirit-life, can get on very well without mind, must be far more competent to decide that question aright there.

DR. GRAY: It is of interest to know whether the vices and follies of this life are perpetuated in our affections beyond the present existence; and whether or not it be so, is wholly a question of fact. What are the facts? He has none, showing the perpetuity of the love of tobacco, etc., beyond this life. Hallucination is not evidence; neither is testimony that may be *hallucinated*. The seers tell us of hell, and affirm a multitude of monstrous things of the other life; but what are the facts? Suppose the Jews believed in obsession, and the Greeks in a Gorgon head, able to stare the beholder into stone, are we to receive these absurdities without proof? Show him the petrified looker-on, and that ends the matter. ~~These~~ things, to be established, must rest on fact, not upon ~~traditionary~~ hypotheses. The law of spiritual intercourse, as exemplified in the facts he has witnessed, is directly against the doctrine of obsession. The facts show that this intercourse requires harmony—the very opposite of pugnacious *rapport*; whereas, obsession originally signified to sit over against, to lay siege, or be opposed to. Nevertheless, if the love of tobacco and rum can be shown to belong to the spiritual world, or if the doctrine of obsession can be established by facts which defy all honest criticism, he would bow to that ~~horrid~~ reality as at the shrine of any other truth.

DR. GOULD thought it decidedly cool, this calling for facts to substantiate diabolism and its influence upon mortals, when this Conference had been loaded with proof upon proof on that point.

MR. SMITH desired to know of Dr. Gray, if he was in possession of any facts showing that death performed any important function in the work of regeneration.

DR. GRAY: Yes. The facts are, that the subject, upon entering the other life, has a larger periscope; that is to say, a broader and clearer vision. Death is a process of development, shown to be so by many facts in his experience.

DR. HALLOCK said: A friend had proposed the following question: What was the cause, true or false, of the universal prevalence of sacrifices among primitive nations?

MR. PARTRIDGE requested that at the next Tuesday evening Conference, all should come to testify and to receive proofs on the question, and not to wander from the point at issue. He said the proofs must be unmistakably spiritual, and from the positions taken, no facts which were explainable by mesmerism could be received.

The same subject is continued. Adjourned. R. T. HALLOCK.



## REV. E. H. CHAPIN'S DISCOURSE,

DELIVERED ON SUNDAY MORNING, OCT. 16, 1859.

"He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much."—LUKE 16: 10.

This declaration of our Saviour is closely connected with the passage which immediately precedes it, containing the parable of the unjust steward. While it is especially illustrated by this parable, it unfolds a great law of moral and spiritual action. Indeed I may say that the statement in the text is itself a proclamation of the unity and dignity of all law. Look around in nature. Its ordinances are represented in its minutest, as well as in its grandest forms. Motion and gravity are observed in a drop of water as in a planet. In fact, through the assured faithfulness of this lesser phenomenon, we climb to the noblest discoveries. Induction is simply confidence in the integrity of nature. The immense aggregate is made up of atoms, and therefore the rebellion of atoms would be universal anarchy.

Moreover, we have very imperfect, conventional conceptions of *space* and *size*. An infraction of nature's laws in a world, would strike us as an enormous incongruity. But that world compared with the entire physical system, is only as a grain of sand. And that Wisdom to which both *great* and *small* are only finite relations, sees it to be as necessary that the grain of sand should be obedient, as that a world should be. Moreover it is by no means improbable that finally it may be found that nature has but one great law, out of which these myriads of phenomena are developed, and in which they converge. And if it be so—if the lightning and the sunshine, the rain and the wind, are but utterances of a single law—what a marvel of simplicity and comprehensiveness do we behold! How must it fill every soul with admiration of Him "by whom all things consist."

But let us remember, when we speak of "law," we are using only a convenient term of speech; we speak of that which is merely an equivalent for a method of the divine working; a forthgoing of the divine will. And thus the characteristics of what we call "laws" in nature, prepare us for the characteristics of all law in moral and spiritual affairs. In both departments of being and action it is the same divine will that appears in law, and therefore the sanctions are the same in each, only differing according to the nature of the agents with which they are related. At least the law of Christianity—its spiritual laws of life and action—are like the law of nature in this respect; they bind a mind to the least obligation, as well as to the grandest duty. See how Christianity indicates its origin and foundation in the same divine authority as nature. As it may be presumed to be with nature, so is it with Christianity; in reality there is only *one* great law—"Thou shalt love the Lord thy God, and thy neighbor as thyself." Our sanction, our element, is in both these branches. The common root is love; or, as the Apostle states it more exactly to the point, "Love is the fulfilling of the law."

Here is no long code of specific duties; here is no list of permissions or prohibitions. Only one great law! But what a law! You see at once that if we are radically obedient to it—if we love that Spirit which is absolutely necessary to all true obedience—we can not willfully neglect any duty, however small we may deem it to be. Ponder this law, and see how far it reaches—what depths it sounds; what heights it overtops—into what remote channels it runs; and how, in every complication of motive and of action, you still find it there. Thus Jesus brought into the world the very essence of universal morality—the very spring and substance of all spiritual life.

We are now prepared to take up the specific declaration in the text, and consider some of the practical suggestions which grow out of this saying of Christ, "He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much."

I observe, then, in the first place, that the truth of this declaration appears in the fact, that he who is guilty in the smallest instance violates *principle*; violates the essence of the law as a whole. In the light of what has been said, we see how the divine sanction presses into every act, fills it with moral responsibility, and environs it with eternal relations.

Now, my friends, if we look upon any duty in its formal aspect, we may consider it as more or less—as great or small. But if we look upon it in its *relations*; if we look upon it as representing the eternal Right, which proceeds from God and binds every moral agent from his throne downward; it is lifted up—it becomes dignified as a great thing; and our obedience to it is the test of our allegiance to right—our allegiance to God himself. If we break this one link, however slight, we violate the entire chain of moral obligation; and that principle of violation, carried out upon the same plane of action, would convulse the moral universe.

Now, every one of you knows that in the transactions of every-day life, this is really the test of a man of principle—his adherence to that principle in the smallest affairs. If he deceives us in little things—if he proves willfully false to the amount of one cent, we reject him from our confidence. We instantly infer, in such a case, that where he does right, he is not really held by principle, but by some other sanction—fear of the world, or fear of punishment, or something no less external and selfish. Indeed, I suppose most of you would say, that a small act of baseness is in some respects more detestable than a large one. It marks equal alienation from the spirit of righteous deal-

ing, and leaves us to presume that it is only cowardice which causes such a man to keep his anchorage anywhere near the coast-line of respectability. Take, for instance, some princely scoundrel, who is clothed from head to foot in the very magnificence of fraud—who riots in defalcation at the rate of a hundred thousand dollars a stroke, and we entertain for him a sort of inverted respect. We regard him with somewhat the same feelings that we entertain for Milton's Satan. As we behold him in the compass of his plans and achievements, "floating many a rood" over the arena of embezzlement and a continental stretch of grand larceny—sweeping away railroads and banks in his evolutions—we abominate his conduct, we denounce his enormous guilt, but still we admit the splendor of his audacity; and in the proportions of his nature, blackened and corrupted as they are, we see the outlines of possible greatness.

Each of these men did evil as he could. This small delinquent had a penny nature, and has done us a penny worth of harm. This great delinquent had a million dollars nature, and has done us a million dollars' worth of harm. Both of them are bad, but the first one was the meaner, though the last one may have done the greatest injury. The man who was as bad as he dared to be, is as bad as the man who dared to be very bad. But this principle applies in every transaction, and runs clear through the scope of human action. He who violates God's moral law, whether in business or anywhere else—he who *willfully* violates it in the least respect, is guilty of sinning against the whole law. That law is so bound together—so homogenous and integral—that if you snap it anywhere, in your own moral attitude and in your relations toward God, you flay the whole of it. "He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much."

It is not the thing we do, but the *spirit* we work in, that tests our moral and spiritual condition. Here is the point we are to consider: What is the motive from which we act, the principle from which we start, and the end at which we aim? It is this, and not the thing we do or the thing we do not, that furnishes the test of our moral and spiritual position.

"He that is faithful in that which is least, is faithful also in much." Now, what idea does this word "faithful" suggest to you? You think, probably, of some great duty laid upon you—of some high post which you are called to fill—of some vast work you are summoned to discharge. And one of the great sources of error in this world, I am afraid, lies just here; we are looking for great fields of action—for high places, and for prominent occasions for our duties, and not looking at the things which lie nearest to us—at the common-place affairs in which our emotions and our thoughts work, the small duties concerning which we are summoned to be faithful. We are to be faithful in that which is least. I am afraid in too many instances that duty does not come to us as a *divine revelation*; we do not take it up and behold it in all its sacredness, as sent and commanded by God himself. We do not think how much all the little cares—all the ordinary temptations—and all the momentary irritabilities, involves. We live in a net-work of spiritual relations; every moment we stand, as it were, before the judgment-seat of God, revealing our account.

People point out upon the horizon a great and general judgment, where all nations shall be gathered together with the clangor of trumpets, with the blaze of awful glories and the spreading wings of angels; while they depreciate the solemnity of every moment, and the solemn sanctions in which every man stands steeped to his very lips. Every moment we stand before God, and every moment passes, charged with the report of our having done, or not having done. I remember how that eccentric artist, Blake, illustrated that passage in "Young's Night Thoughts." "Tis greatly wise to talk with our past hours, and ask them what report they bore to Heaven." He represented the hours as little forms sitting upon a man's knee. He was whispering to one, while others, with little scrolls under their arms, were flying away toward Heaven. It is a fanciful conceit, yet how much of truth there is in it! Every hour takes its scroll and flies away from our counting-rooms, our houses, our workshops and our stores, and carries it up to God, who gives condemnation or approval. I am afraid we do not clothe the little duties and common-place affairs with such solemn sanctions as these.

It is one great failing of our time and our people to be looking for scenic and striking results. In everything we do we think we must strike an attitude and produce an effect. We can have nothing less than a man foolishly walking upon a wire drawn across Niagara, or flying in the air in a balloon; we make our most domestic sanctities to walk in parade, and clothe the holiest sacraments of life with ostentation. And this very spirit leads us to neglect the claims of every day. In the habitual things of duty, as in other matters, we think we must do great things—something dramatic—something world-wide; and in this conceit we forget that duty presses upon every artery of the heart, and every muscle of the arm, into every moment and every scene.

So we make our religious duties to be too exclusively duties of the Sabbath and of the Church, of some public occasion and some great ceremony, and we forget that our religious duties are duties of common life, of every moment and every transaction. We sigh to think how men lack principle in Congress and in prominent stations. We

hold up the House of Representatives or the Board of Aldermen (with almost a literal exactness, I admit,) as the symbols of corruption! At the same time, whence comes it? Is there any more corruption there than in private life, except that it is heaved up in public, and becomes notorious? Whence comes it, unless from private and individual lives? We think we might maintain principle in some public place. If we only sat in senates, or held a post in the Legislature! But how could we maintain public principle and be true to that, if we are not true to the "least" duties of life? But if we discharge all the smaller duties of life, and are faithful in every transaction; then, if placed in a more prominent position, we should perform our duty *there*.

I sometimes think there is evil in holding up great men and great personages as examples. For we are too apt to connect the idea of anything like moral heroism, or anything like principle, with vast transactions and world-wide affairs. But in reality, while we honor the great and the good; while we feel there was a providential call in their position; while we know that after all there was in them a peculiar measure of power which every person does not possess, yet I believe there are many men who, put them in a like position—though comparatively small men now—would become Luthers and Columboes. I think it would be easier to toss a Pope's Bull into the fire, and to face a whole Diet—to steer a ship amid the lonesome, mystic solitudes of an unknown sea—than it is to do the little work of duty, which presses every moment upon every soul, and the pressure of which no eye recognizes but that of God.

I think, after all, that heroism is much more apt to be genuine in these smaller than in the larger affairs. I think it would be easier generally to find one great man, to do some good public act, than to find ten thousand ordinary men steadily every moment, upon the anvil of individual action, hammering out every little duty. We virtually say, that any instance of duty that is obscure is not great; but really, every *duty* is great; great because it tries one's principles; great for the time being, because it tries all our loyalty to conscience, and all our energy of will.

You give way to a little flash of anger, but do not think there is anything very wrong in that—that is not violating any duty. It would be a terrible thing if you stood at the head of some great political or religious cause, and should falter and give way *there*. But standing here, to guard your own soul against that wrath, which before God is sin, you think it is no great sin, after all. And yet it is great, because it stands exactly upon that plane of guilt, which, if carried out, leads to the worst results. For this principle is laid down in the Gospel, that he who "hateth his brother is a murderer." You "only get angry;" but let that sentiment petrify into enduring, malignant wrath, and you stand in the eye of God as a murderer. Is it no matter whether you violate the principles and sanctity of your own soul in the eyes of God, while it is of great importance, if you should violate these, if you stood at the head of some political or religious cause, or should prove recreant and a coward? Uncharitable criticism of your neighbors, or anything of this kind, simply carried out upon the same plane, simply gives the little fire of gossip room, and by the application of a breath it will become a prairie flame, which shall envelop an entire community, which would lead to the harshest consequences and the worst forms of persecution.

You say you have never broken God's law in any great respect; you never committed murder or theft; you never committed anything for which you could be brought up before men, and publicly condemned by them, or for which they could bring the penalties of justice to bear upon you. Very true, you have never, perhaps, violated God's law in any of these great things in public, but have you ever been *tempted* to violate it in great things? Have you ever been placed in that position, that not to commit murder, and not to steal, would be like beating against bars of fire, so that you had to pray to God Almighty to drag you out from temptation? Oh, these easy compliances with morality, by which we move so smoothly along through life! Just answer this question—What has been your temptation, and how have you met the measure of your temptation? If you have only been tempted in little things, and have yielded to the temptation of these little things, surely, before God you stand as guilty as though you had been tempted in great things, and had yielded to the temptation of great things.

I may say still further, that little things furnish *more* of a test of principle than larger matters, because larger matters are supported by external motives; they are kept up in the eye of the world, and have a thousand things to help them. But to do the little thing rightly, apart from the public eye, as I have already suggested, is a greater proof of our moral probity and our soundness at the core. It may not be so much proof of our *ability*; it may not give us so wide a field for our talents; it may not show forth certain splendors of faculty as a more public act does; but it does show just as much real substance of moral character.

When we speak of heroism and of great heroes, meaning thereby men who really are heroic, and not merely *sham* heroes, wearing the tinsel of an hour, let us ask ourselves, How did they become heroes? How did men become the martyrs that stood up in those early ages before the devouring flame and the jaws of the wild beast? They

became martyrs by "dying daily," as Paul said he did, in the 15th chapter of Corinthians, "I protest by your rejoicing, which I have in Christ Jesus our Lord, I die daily." They fitted themselves by every action of life. A thousand fiery stakes, and a thousand wild beast's jaws, virtually had those men passed through before they came to the public test. So with every hero; he has taken the mailed shield of his virtue and integrity, and withstood temptation and the fiery darts of the devil, a thousand times, before he became the public hero that astonished the world. He has been faithful in the little things, in the small duties, and common transactions, before he was fitted to do the great thing, and to work out the splendid transaction.

We can easily believe that Washington, when a boy, was remarkable for the carefulness of his copy-books, and the neatness and precision of his accounts. We see here the same calm, systematic probity, which was exhibited in the memorable affairs of his after life. From his habit of looking thoroughly into the case before him, attending to all that devolved upon him, we might have argued his fitness to be a leader and a general, to conduct with judgment a perilous cause; and in the day of success, not vaulting too high, and not sinking too low in the dark hour of misfortune, but prepared for all contingencies. So it is. We are to do the work of duty; do it in the least things, and in the most common affairs, that we may be prepared for all contingencies. Not on the battle field; not in the Senate; not in the broad theatre of the world, with all eyes upon you; but in your home, as in the ordinary channels of business. Be as faithful in the use of one farthing as in the trusteeship of millions. Duty requires you just as much to speak the truth as to be a martyr and burn for the truth. Indeed, I think there are a great many people who would burn for the truth, who do not always speak the truth. There is a sort of obstinacy and willfulness in man, which, when you bring him up before an inquisition and say, "Deny that assertion, or you shall burn for it," would rise up in rebellion, and he would say, "Burn, then!"

If you speak the truth to the world, O, young man! you will sometimes be shamed for speaking it; it will cost you the sneaking ridicule of your companions. But speak the truth! It is as great a thing to do it every day, and always, as it was to burn for the truth in ancient times. It is as great a thing to be kind, in daily intercourse, and it may be as hard a thing to do as it was for Howard to go into the damp dungeon, and walk through the thick pestilential air of the Lazar House.

Do you not remember the test which Christ made of little things, when he said, "Whosoever shall give to drink unto one of these little ones a cup of water only, shall in no wise lose his reward?"

Look abroad at the universe, and see the wonder of little things. Look at every tiny atom, and see how God has been faithful in little things as well as in great things. Not only the grand masses and forces; not only the vast field of stars that stretches before the telescope; not only the colossal mountains that heave their heads on high; but when you pick up the little violet, the daisy, or the smallest of insects, you see that God has embroidered its wings in his mysterious loom, with all the care and attention which he has bestowed upon the grandest worlds. God has set the example of being faithful in that which is least. The tiniest atom of life, which obtains an existence but for a day, or an hour, finds all its conditions prepared for it, its faculties unfolded, and all things ready. The least things are as perfect, or if we might use such a solecism, or presume to speak so at all, we might say that the least things are even more perfect than great things.

God is faithful in that which is least, and he calls on us to be so in moral affairs, and it is what we are sadly in danger of neglecting. The great things, I am not so much afraid, concerning them; but concerning the little things, I am. That great duties will be discharged generally, I can well believe; great occasions will call forth great men, and great occasions will inspire great strength; but not the little duties and the little things of every day. But remember they have all the sanctity of great things. There may be beings with wider spheres of action, and nobler forms of life, than man. But what is right with them is right with us. Right is one and the same thing all throughout the moral universe.

The great distinction is not in the work, but in the spirit in which the work is done. Christ set that forth in the parable of the vineyard, when the men who came early murmured because they received no more than those who had worked only an hour. Now, what is the lesson? The man who wrought but one hour, wrought to the fullest of his ability, and that is all the man did who wrought all day; and each got his penny. So it is not the occasion, it is the disposition; it is not the magnitude of the object, it is the spirit of faithfulness that Jesus Christ commends. It brings all upon an equality. If the main point was ability, there would indeed be great inequalities. But the main point is the will; the great thing is devotion to principle; and that, I repeat, places all men on the level of an equal possibility. In any station in life the important matter is whether we do, or do not, reverence moral principle—whether we see, or do not see, how closely one duty is related to another; how each contains all the sanctity of eternal right, and how the right is clothed with the majesty of God himself.

I proceed to observe, in the next place, that the truth of the declaration

in the text appears in the fact, that only through the least can the greatest be accomplished. What is life? It is a succession of moments—a succession of steps! And in whatever may be consummated in the work of life, one step depends upon another. You can not accomplish that which is set before you till you have taken each step faithfully, and the whole result depends upon the faithfulness of each preceding result. That is the importance of this "now" in which we stand. We do not exist in the buried yesterdays; they are gone by, and will return no more. We do not exist in the possible to-morrows; they are possible, but may never come. We exist in the now. That which you think is a little thing, everything hinges upon it. Everything that may flow out of all righteous action, centers precisely here.

Oh, it is curious to notice how much in this world depends upon the little things of the world. Here a man goes to work and builds a great steamship, which is the triumph of modern art in this direction; which flings out its challenge to the waves, unfurling its banner of flame. But a little jar of nature, a little ugly twitch, and the whole thing is for the time marred and checked—the work must be done over again. It is often so in life. How do you know, concerning the least thing, the harm or advantage it may produce? You tell a single lie, and how many lies will it set in motion, until a whole magazine of lies explodes in the community. We can form no idea of the amount of evil a single wrong may precipitate.

Or you speak a kind word, and you do not know how far it will reach. A man may come out sometimes in the morning, when the world has looked dark to him, either his mind or his body being diseased, or some trouble has fallen upon him, and he goes about under a cloud of affliction, everything is dark, and he feels as if he were an unfortunate creature, whom nobody cared for. But he meets some man who says a kind word to him. It sends a ray of light through him as the sun sometimes sends a ray of sunshine through a rift in the clouds, during a storm, over the ruffled bosom of a lake. So that kind word sends a ray of sunshine into that sad heart, and changes the aspect of the whole world.

How dare you call anything little which you are called upon to do? How dare you call anything small? How dare you call a sin small, or say that your duty is small? No matter what it is, "He that is faithful in the least, is faithful also in much." "He is faithful in much." Not only will be, but he is faithful in much. For it is much to do the least thing, inasmuch the least involves the much; and, I repeat, no man can tell how much may be the influence of a simple act for good or evil.

We find that in any department of effort, success depends upon attention to little things. They have found out, in the processes of science, that great things are accomplished by a man limiting himself to a single department of investigation, and pursuing that thoroughly. One man takes the microscope, and examines the infusoria which he finds in the stagnant ponds, and among the lily-pods. Another takes chemistry, and another takes photography, and pursues that through every possible ramification; and, by-and-by, when the great association meets, each man comes bearing his load which he had dragged up from the treasury of truth; and as each man brings in his portion, all the great harmonies of science are complete. If each had attended to everything, to this thing a little, and that a little, nothing would have been done; but every man does the least thing well, and then the whole is done well. Every workman who works on a stone wall, or who lays bricks, or does any work well, is doing a great thing, because the harmonies of the great depend upon these little things.

We talk, and sometimes I suppose rather absurdly, about every man having his "mission;" but, after all, this hard-riden word, it contains a great meaning; for every man has his mission. O, if you would only think of it, when the work of duty lays open before you! You would feel it to be a momentous occasion, if you stood on the walls of a lonely fort, with your country's flag blowing over you, knowing that your country's welfare depended upon your vigilant eye and quick ear. You would think it a great thing, if you stood on the deck of a ship keeping watch at night, and knowing that the safety of all on board depended on your carefulness. How is it, when you stand at the portals of your own soul, with the signal flag of God's requirements waving over you? how much depends upon you then? How is it, when you stand in this social ship, watching for the interests of those about you? do you feel how much depends on you then? It is only as you are faithful in the least, that the much will be well done.

Sometimes when the work to be done is not active work, people think they are doing no work at all. Here is a man thrown on a bed of sickness. He murmurs that he is not in active work, and says, "if I were only well, I might be doing something." You are doing a great deal, if you are only cherishing patience, and saying in heart, "O, God, if it is thy will that I lie here sick and prostrate, give me strength to bear it!" O, weeping mother! O, mourning father! laying down your dead child, you are called to a great work, even to suffer and to trust! Don't you think that noble woman has been doing a great work, who has kept the watchfire burning upon her heart, and flickering on those cold northern gales,

inspiring such courage by her heroism, and determining that the painful riddle should be solved, until at last it *has been* solved in those whitened bones scattered among the rifts of Arctic ice? It is a small thing, is it, to stand still, and let God's clouds drop upon you? Be then faithful in the least, and not only *will* you be, but you *are* faithful in much.

There is the spirit of all religion, because all religion is service, and the glory of service is in being faithful to the uttermost, even in that which is least. Suppose you had a man in your service, who did only the things that were great, attended to the principal affairs of the establishment, but said it was no matter about the small things—would you call that faithful service? So it is with all religious duties, and the relations which they bear to God and to man. In *everything* being faithful—in this way we prove the spirit of religion to be within us. The essence of that spirit is service. It was Christ's spirit. Service! service! that is the glory of Jesus Christ! We can conceive of Christ standing before us in some one great moral transaction, and making a revelation in that way. But it was by patient service in the least things, a service consummated in the obedience of the cross, that he showed forth his glory. He did the work of God every day; and he walked about in his dusty sandals, and with his sweating brow; there, stopping by the wayside to talk to the woman of Samaria; here, stooping to touch the leper, and then to bless little children. He was faithful in each thing. "Thus it becometh us," he said, "to fulfil all righteousness." The man that is not faithful in little things in everyday matters, can not be faithful in higher things.

The way to become religious is to be faithful in that which is least, looking principles right in the face. It is being faithful in all work, not sanctifying a small class of things, and making all other things morally unimportant. The spirit of religion is in consecrating little things. Your religion should be substantial and robust enough for any place in this world. You need not be afraid of its suffering by taking it into the air, or into your workshop; if you keep it closed up, it will suffer; the only thing religion dreads is lack of room to breathe. Take it out of your pew where you keep it six days in the week, and bring it into everything which you have to do. That is the law of religion in the world. The world can not desecrate true religion, but true religion will consecrate the world; will consecrate every duty, and make it fruitful.

In thinking of your sins, do you only mourn over things you have *done*? Remember how much there is to be mourned over in the things we have left *undone*. I am afraid these constitute the majority of the sins in this world. Now, if you do the least things, nothing will be left undone; if you do the least things, all will be done, even the greatest. The old axiom of "Take care of the pence, and the pounds will take care of themselves," is not a merely mercenary maxim, it is a rule of spiritual economics. Take care of the least things, and the greater will take care of themselves; take care of the moral pence, and you will have a large capital to trade upon.

A word or two more, and I will close. This declaration of Christ in the text shows that the use or abuse of our opportunities in the least things indicates the kind of spirit in which we work, rather than the work itself. It is a spirit of action of which he speaks—not the work, but faithfulness in the work. These same people will say, "This is all mere morality; mere preaching of what men have got to do." Now, I have not much faith in architectural morality which man builds up stone by stone, but never gets it built into a temple; or, if he does, he has no consecrating spirit in it. I believe in that morality which grows out of an element of inward life; and the very essence of that inward life is being faithful; faithful in that which is least, as well as the greatest.

"But," do you say, "must I then do everything? must I follow God's law, and must I perform every little item of duty? Who is sufficient for these things?" My friend, if you have the right spirit, you need have no scruples about this matter; if you have the spirit of love toward God, you will have the spirit of faithfulness to do every little work and duty. Before the Divine law, we are all guilty; we stand before its requirements as before a precipice which we can not climb; but it is the spirit of trying to do, of meaning to do; it is the love of God within us; it is faithfulness in that love; and not the thing we do.

If you have this spirit, and are filled with the love of God, you can say, when God calls on you to do your duty, "We are weak and human, but we will strive to love thee, and do thy work." Then there will be no fear that we shall think little things not worth doing, but we shall be faithful in all things; under all trial and temptation, we shall be faithful, and then we shall be able to say, "We have tried to do that which was least, in our spirit of faithfulness to thee, O God, and in our faithful trusting in thy mercy, we have also been able, by thy grace, to do that which was much."

#### Clinton Hall.

The Spiritualists continue to meet at Clinton Hall, Astor Place, as usual, every Sunday at 3 o'clock, P. M., for lectures and conference exercises. All are invited to attend.



CHARLES PARTRIDGE.  
Editor and Proprietor.

Publishing Office of the Telegraph and Preacher, 428 Broadway.

NEW YORK, SATURDAY, OCTOBER 29, 1859.

This paper is hospitable to every earnest thought, respectfully expressed, but is responsible for none except those of its editor.

### "TIME UP!"

These significant words will appear to many of our patrons now, at the commencement of the last half of the eighth volume of this paper, and we hope—yea, more, we believe—the hearty response which our correspondent from Virginia has given, will become "epidemic," and that we shall be cheered on by a broader sympathy and larger patronage. We feel that the next six months of this paper will be more interesting and instructive than it has been at any period of its existence. During this time, we intend to gather up, and in some cases resurrect, the most significant and well-authenticated instances of spiritual manifestations which have at various times occurred, and to set forth their special and general philosophy, and the reforms they inculcate, especially in the religious, governmental and social departments of human life and culture. In a word, we intend to make a digest of those spiritual facts and principles the knowledge of which will be essential to every preacher, lecturer, teacher, and other persons who wish to be considered, and to appear generally intelligent. Beside this, we intend to report, and to give digests of the more instructive lectures which may be given this winter, and finally to make this paper pre-eminently instructive in the more solid and essential things of life.

We are happy to add the following cheering communication from an esteemed patron, and we hope to be encouraged in our present enterprise by many more "of the same sort:"

WHEELING, VA., October 11, 1859.

"Time up!" Impressive words these, and full of meaning under almost any circumstances, but, in numerous cases, thrilling in the extreme. To the pale prisoner who has for long years been incarcerated in a dungeon, "Time up" must be a delightful message. To the lover who is permitted to enjoy a few sweet moments with the idol of his heart before leaving her for a long absence, "Time up" would bring paleness of cheek, and palpitation to more hearts than one. "Time up!" to the trembling wretch about to suffer dissolution by the hand of his brother man, must be inexpressibly appalling.

When I saw those ominous words staring me in the face upon my last week's TELEGRAPH, I was singularly affected, though not entirely overcome. I was seized with a convulsive affection in the right arm, and incontinently thrust my hand into my pocket, and drew forth the inclosed note, which I send you for inspection, in the hope that it will insure me the peaceful perusal of the thought-provoking TELEGRAPH for another half year; and I shall be glad to learn that this kind of *trance* action has become epidemic.

Your constant reader and friend in the cause, H.

### TEST FACTS.

While in Buffalo, on the evening of the 18th of September last, in company with Dr. R. T. Hallock, we visited the Davenport family, to witness the Spirit manifestations in their presence.

We were invited into a room which was connected with another by folding doors. We fastened a shawl across this opening so that no person could pass into the other room, and then, after closing the door, I took my seat in the center of this room, thus shut off, and solicited the Spirits to make manifestations. The mediums were in the extreme opposite side of the room first mentioned, seated at either end of a table on which was a guitar, tamborine, speaking trumpet, bell, ropes, etc., and Dr. Hallock and the other company were seated in the room with the mediums, and directly in front of the folding doors across which the shawl had been put up.

We extinguished the light, and very soon the guitar began to be thrummed and tuned. We heard the creaking of the keys as they were turned, and the tone of the string rise; and soon the instrument began to fly around the room like a bird, striking the ceiling over head, and the floor in different parts of the room. The movements of the instrument were so rapid and so near the faces of the persons, that they felt the air pro-

duced by it like a fan. It also occasionally touched their heads, shoulders and laps gently, and sometimes seemed to rest an instant on them—all of which showed the impossibility of its being done by a person in the flesh, but on the contrary, by some intelligence which thrummed the strings of the instrument and moved about the room in mid air, and directed its movement with swiftness and precision. Finally it was carried into the other room, and put into my hands and left there. During the time the guitar was thus flying round the room, the tamborine was moving about in a similar manner and played on most vigorously, and the bell was likewise jingling about, altogether making sometimes a terrific noise.

A light was now struck, and the guitar was found by my side, notwithstanding the shawl had not been disturbed, and no person could have come into the room where I was seated, or have reached the instrument to me. The tamborine, bell and ropes were strewn about on the floor of the room where Dr. Hallock was.

After this experiment, I took a seat at the center of the table, at either end of which the two mediums were seated; all the other persons sat on the opposite side of the room, holding each other's hands. On the table before me was put the guitar, tamborine, trumpet, bell and ropes. Thus seated, and with the doors all closed, we again extinguished the light, and almost instantly the trumpet was taken up and spoken through, apparently not from the position of either of the mediums, but from the center of the table directly before me, saying, "Partridge, we are going to tie you and the mediums up." No sooner said than the trumpet fell upon the instrument before me, and the cords began to fly so rapidly that all of us heard the ropes drawn in tying the knots, and the ends switch like a whip, and in about one minute we three were tied up, and the Spirit spoke through the trumpet, saying: "Partridge, we have got a rope round your neck, but we won't choke you if you will behave yourself. Strike a light." The light was struck, and the tying examined. The mediums' wrists were tied together with several firm knots, and then tied tightly to one leg; then both legs were tied to the legs of the chair, and the ropes tied round their bodies and lashed to the chair, and tied to the rung of the chair behind them. There were probably twenty or thirty knots made to fasten each of the mediums. I was not tied so fast, but the rope was tied round me in various knots, and around my neck.

In this position we again extinguished the light, and immediately the guitar, tamborine and bell flew about the room in the wildest manner, playing and ringing in every part and corner of the room, and were occasionally thrown on the floor with a noise and force which it seemed to us must have broken them into splinters; but they were instantly caught up and were flying again, occasionally touching gently myself and the party with Dr. Hallock on the opposite side of the room. During this time, I touched with my feet the two mediums either side of me, and knew by this (as well as by their being tied and by speaking with them,) that they did not stir or make any movement whatsoever. Suddenly the instruments and bell dropped on different parts of the floor, and instantly a voice said, through the trumpet, "What do you think of it?" We answered that it was very remarkable, and then we engaged in a lengthy conversation with the Spirit, who spoke loud and rapidly through the trumpet.

In order that we might have additional proof that the mediums had no part in this conversation, we requested them to talk constantly, which they did; beside the Spirit spoke through the trumpet from above, and directly in the center of the table before me. Among many other things, I asked the Spirit to take hold of my hand with its own, and it did so, shaking it vigorously. I asked it to let me take and hold its hand a minute or two, and to feel its form. It answered that it would not do, for in such case I might absorb the forces they made use of, and thus destroy their mediums. I asked why they did not do these things in the light? They answered, "Because we can't control these forces so well, and besides it would be injurious to the mediums—it would take away too much of their forces." I asked whether they thought they could perform these things in the presence of investigators in France. They answered, "Yes," and said: "We wish you would send them out there to fill that request of our friends." I said I was afraid they could not receive such manifestations. They answered, "We will make them."

I asked various other questions, which were answered promptly, and more rapidly than any person in the room is accustomed to speak. They sometimes went into a lengthy explanation of my question, and the substance of some of their answers I have here given. Finally they said, "Now we will untie you," and instantly the ropes began to switch out, and in about a minute we were each of us untied, and the ropes were sent to the parties on the other side of the room, and then through the trumpet the Spirits bid us good night. We struck a light, and found the ropes all off, and everything about the floor as the sounds had previously indicated.

It is only necessary for a person to witness these things to feel the full force of the absurdity of thinking that they are done by trick, by machinery, or by mortals at all. We took every precaution to prevent the possibility of any person making these manifestations, in order that we might not only know the fact, but be able to testify in such a manner as to put the matter beyond dispute except as to our veracity; and here we stand ready for cross examination, or for the impeachment of the testimony of our natural senses, and of this our statement, if such a thing should be deemed possible.

CHARLES PARTRIDGE.

### BISHOP ONDERDONK,

AND THE PHILOSOPHY OF SIN AND FORGIVENESS.

It will be remembered that some fourteen years since, Bishop Onderdonk was degraded from the exercise of his functions as Bishop of the diocese of Eastern New York, in consequence of unbecoming familiarity with some of the sisters. He has recently petitioned "The Rt. Rev'd's the Bishops of the Protestant Episcopal Church in the United States of America," to be relieved from his humiliation and restored to his former position. He says of the affair:

"I presume not to say that I am entirely faultless, and have deserved no censure. I am not exempt from human infirmity; and in the calmer reflections to which the lapse of time has contributed, I acknowledge that I can not but believe parts of my conduct to have betrayed indiscretion, and that my demeanor must, in some instances, have been calculated to produce impressions injurious alike to the Church and myself, however such effect may have been unintentional and unperceived on my part. I say that I can not but believe this, because some of my brethren felt bound to this extent to condemn me. I beg you, however, to believe me when I most solemnly declare that in this matter I was not the slave of deliberate impurity of intention. \* \* \* I can say truly that I thank God for it, as I now do without any reference to man or his doings, that I have long endeavored to live in a state of habitual repentance for all my sins, known and unknown, and have duly sought forgiveness for them from the mercy of God, for the sake of his Son, Jesus Christ. \* \* \* I now beg, Christian brethren, the mercy of a removal of my sentence. So far as the honor of the Church is involved, I have hoped that all would see it had been amply vindicated by fourteen years of punishment, borne in silence and seclusion; and that Christians believing the object of ecclesiastical punishment to be reformatory and not vindictive, would willingly see the Church, after vindicating her purity, exercise her blessed privilege of showing mercy by restoring a brother whom she had once felt obliged to blame and rebuke, rejoicing more over his happy return than over 'the ninety-nine which went not astray.' 'Brethren, if any man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness, considering thyself lest thou also be tempted.'"

The vote of the Diocesan Convention recently held in this city, on the question of recommending Bishop Onderdonk to the House of Bishops for restoration to his episcopal duties, stood, Clergy, yeas, 147; nays, 19; Laity, yeas, 75; nays, 46; making 222 in favor and 65 opposed. It is a strange thing to see, as in this case, the laity less forgiving than the clergy, and we presume this is to be accounted for by the fact of their religious desire to be obedient to what they suppose is the will and wish of their superiors—their Bishops.

But the vote above stated is only the expression of the diocese of Eastern New York. Restoration can only be made by the House of Bishops at its triennial convention, which is now being held at Richmond, Virginia; and the vote by this body on Onderdonk's petition stands 25 opposed and 8 in favor.

It is by no means strange that bishops, priests, and other religious and moral teachers and professors, should be tempted, and should sometimes be swayed by the tempter to commit offences against good morals. They are like other men, frail human beings, and if they are sometimes, by the force of their position, restrained from overt acts of immorality, they are equally susceptible to the suffering caused by restraints from, or by indulgence in, evil temptations. The reason why bishops and other men and women commit these wrongs, is because their sense of the wrong is overcome or obscured by their lustful desires; and the only remedy for this is a complete knowledge and sense of the wrong in all its ramifications.



The above extract from Bishop Onderdonk's letter, shows the present conception of professing Christians concerning evils existing among men. He says:

"I have long endeavored to live in habitual repentance for all my sins, known and unknown, and have duly sought forgiveness for them from the mercy of God, for the sake of his Son Jesus Christ."

So far as he has endeavored to live in habitual repentance, or so far as he has striven to attain a clear comprehension of the wrong, it is well; for this latter is the sure road to repentance. We think that no one can fully and clearly comprehend the nature of an evil without repenting of it, and turning from it, while at the same time this comprehension is protection against farther temptation. No man will commit a wrong who fully knows its nature and consequences, and especially its consequences to himself; for no man can commit a wrong which really does another so great an injury as it does himself. The consequences of malicious speech and wrong action are most intense at home. These consequences are not always immediate and apparent to a superficial mind, but they are, nevertheless, real, and will sooner or later appear. We all have realized, and still must acknowledge, that our evil speech against the neighbor in the end hurts us most, and the same is true of our evil acts.

It does not appear that Bishop Onderdonk has sought to make restoration for his sins, or that he has sought forgiveness of humanity, good morals, or his own divine nature, which he sinned against; but he "has sought forgiveness from the mercy of God for the sake of his son Jesus Christ." If Bishop Onderdonk considers an offense against the moral nature of man as identical with an offense against God, it is undoubtedly right that he should ask God's forgiveness for the disrespect he has sometimes shown him; but this forgiveness would necessarily be for the sake of the transgressor, and not "for Christ's sake." It is a great mistake of Christians, that they say all their clever things, and do their good deed, "for Christ's sake," instead of their own sake, and the sake of humanity. We do not think it either right in principle, or true; neither do we think that Christians or other men can afford to let the credit for their goodness be transferred to another, especially to one who does not need it. Christ does not need the benefit of our graces; he never asked them, but, on the contrary, he exhorted all mankind to be virtuous and good for their own sake, to do and be right for righteousness' sake.

The moral inefficiency of the Church lies in this—that it never teaches the inevitable consequences of sin in the person of the transgressor, but, on the contrary, it teaches that our sins are against somebody else rather than ourselves, and it presents many childish schemes of evading the consequences, or to extort forgiveness from that somebody else. We fear that this false teaching is the sin which, as the Scripture saith, "can not be forgiven either in this world or in the world to come," simply because the teaching perpetuates the error instead of correcting it; and if a man is indoctrinated in this error, and teaches it in this world, he may, perhaps, teach the same thing in the Spirit-world; and it is obvious he can not be forgiven, so long as he teaches it, because he does not comprehend it as an error. Such an one is in the zeal of self-love, the conceit of self-righteousness, and in the persuasion that he has the special graces of God, and therefore can afford to speak and work for "the sake of Jesus Christ." This is one of the manifold errors of the popular Church, and one of the causes of its inefficiency in moral culture. This, and other errors of the Church, must be pointed out and corrected, even at the hazard of its life. It must inform itself as to what is sin, who sins, and who or what is sinned against; what is forgiveness, and from whom, and how it is obtained. If the professed Christian teachers could comprehend these things, and would teach them to the people, a new and elevated phase of human life would soon appear.

#### THE PRICE MEDIUMS CHARGE.

NEW YORK, FRIDAY, October 7, 1859.

MR. CHARLES PARTRIDGE—Dear Sir: In your remarks on exorbitant charges by spiritual mediums, made last Tuesday evening at Conference, at Clinton Hall, you stated that they charged two dollars per hour, which you thought too much, but you thought one dollar per hour was enough. When I was called into the work of spiritual mediumship, I did not charge anything, and for many months I refused to make any charge. Although money was offered me, I invariably refused to accept it, until my Spirit-friends directed

me to charge for my time and services, which I consented to do if they would fix the charge per hour. They did so, to wit, one dollar per hour to those who were able to pay, but for those without money, I must not refuse to sit, for as I had freely received, so I must freely give. I have strictly complied with that direction from that day to this, which is near five years, never having charged more than one dollar, nor refused to sit free of charge for those unable to pay. You will oblige me by stating this in your paper, and in your next Conference. I am respectfully, etc.,  
R. A. Beck, 351 Sixth Avenue.

We are glad to learn this. We think one dollar per hour for those who are able to pay, and free sittings to those who are not able, will do; but we can not be satisfied to pay, neither to recommend others to go where they have to pay two dollars per hour to any medium. It is true that mediums can not sit for communications all the time, and, indeed, ought to sit but a few hours of the day, but the time they can sit will, at one dollar per hour, afford an abundant remuneration for their time; and we insist that mediumship ought not to be made a subject of speculation.

#### HOW THE WORLD'S CRISIS SETTLES

IMPORTANT QUESTIONS.

Some of our reasoning readers may feel that they are behind the age when we show them the summary manner in which the *World's Crisis* settles the most important questions. Read it; we quote as follows:

- "1. Will the wicked endure as long as the righteous?" This question is very easily answered, if we adhere to the Bible. David says, 'For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be,' Ps. 37:10.
- "2. Did God breathe into man a part of himself?" We find no Bible proof that he did. The record of creation reads, 'The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul,' Gen. 2:7. We are taught to cease 'from man, whose breath is in his nostrils,' Isa. 2:22. When Solomon is comparing man and beast, he says, 'They have all one breath.'
- "3. If there is a part of God in man, will it die? If not, what is the soul of man?" From this question we draw the inference that it is believed that the soul is a part of God. Will God destroy a part of himself? 'Fear him which is able to destroy both soul and body in hell,' Matt. 10:28. 'The soul that sinneth, it shall die,' Ezk. 18:4.
- "4. Is man, or a part of man, sensible after death, before the resurrection?" The Scriptures settle this question at once. 'His breath goeth forth, he returneth to his earth; in that very day his thoughts perish,' Ps. 146:4. 'There is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest,' Eccl. 9:10. 'The living know that they shall die, but the dead know not anything,' Eccl. 9:5.

What is the use, friends, to be eternally reasoning and talking about these questions, when the Bible settled them long ago? David, Solomon, and Ezekiel, all say, according to the *Crisis*, that we have got to be burnt up, and there is no help for us. God is mad with us, and says we are damned, and must die. Don't you see that the *World's Crisis* makes it as clear as mud? Why, we could have quoted a whole lot of just such of its proofs to each question. Didn't David and Ezekiel know all about these things? Of course they did; beside we can find the words "damn," "devil," "hell," "fire," "burnt up," etc., on almost every page of the Scriptures. Now, the *World's Crisis* can cut out and put these words together, so as to make just the kind of sentence it wants to prove the destruction of sinners in hell fire. Being able to do this, of course the doctrine he would prove is true; so let us prepare to roast most religiously. Really we think the *World's Crisis* ought to feel ashamed, but then, again, how can we expect shame in a person who could put forth such shameful stuff? No reason, no analogy, nothing but Bible authority, garbled and strung together to satisfy a mad prejudice! But we must in charity believe that the *World's Crisis* people are not by any means so bad as the doctrine they teach.

#### REV. WARREN CLARK A SPIRITUALIST.

CHRISTIAN PERSECUTION FOR OPINIONS' SAKE.

The *Christian Messenger*, a paper devoted to the religious sect called *Christians*, published at Irvington, N. J., under date of September 22, brings us a report of the twenty-sixth annual session of the Pennsylvania Christian Conference, from which we copy the following:

"The Committee on the case of Rev. Warren Clark beg leave to report that, after mature deliberation, we recommend that his relation with this Conference be dissolved by dropping his name from our minutes.

"The following are some of the reasons why he is dropped:

- "1. He is a Spiritualist.
- "2. He believes in the Bible as he understands it, and also in other revelations or communications of equal authority with the Bible.

"3. His influence is such that it tends to divide, distract, and waste the Zion of God wherever he goes.

"J. D. CHILDS, J. WEEKS, S. SALSBERY, Committee.  
"The report was accepted."

Thus we see a Convention of the denomination calling themselves Christians, boasting of liberality of opinion, and of having no creed but the Bible, and professing to allow every one to interpret the Bible for himself, disfellowshipping a clergyman who had been a member of the Church thirty years, eighteen of which in the position of public speaker, and seven years an ordained minister—for the simple reason that he is a Spiritualist. That is to say, he has had experiences like those of Paul, Peter, Mary, and others, who saw great lights, and heard voices speaking out of the heavens, and saw and conversed with Spirits who unlocked the doors of prisons, and saw angels roll away the stone from the door of a sepulcher etc., etc.; and because he has come to the same knowledge and faith which these early Christians held, he is excluded from the Christian communion! Is it not strange that the greatest heresy to the modern Church everywhere, even with the creedless Christians, is an experience, knowledge, faith, and testimony similar to that of Christ, Paul, Peter, Mary, and others, whom they profess to reverence? Is it not strange that professing Christians should turn out of church those who affirm as a demonstrable truth that which they preach as a matter of faith? Is it not strange that Christianity has been so twisted as to consist in faith that Spirits communicated to certain persons eighteen hundred years ago, but that there is, nor can be, no tangible evidence of it now? May not everybody see that there is "something rotten in Denmark?" How long will the Church turn people out for saying they have witnessed and experienced spiritual phenomena similar to those recorded in the Bible, and that therefore their faith in these things has passed unto knowledge? How long can this bigotry, which encircles the popularly-called Christians, endure? How long?

Notwithstanding this illiberal act of this so-called Christian denomination, we find the following at the head of the editorial columns of the organ of that denomination, the *Christian Herald and Messenger*:

"We are Christians, to the exclusion of all the names of faction and party; but not to the exclusion of the good of any party.

"The Bible is our rule, to the exclusion of all the creeds, covenants, disciplines, and articles of faith ever prepared by uninspired men, and imposed upon the Church.

"Christian character is our only test of fellowship and communion, to the exclusion of all the shibboleths of party, and tests of bigotry, ever urged upon the humble followers of Christ."

How impious this pretense, as coupled with the practice exemplified in the act on which we are now animadverting! This very paper refused to publish a very brief, respectful and manly communication from Mr. Clark, in explanation and defense; and thus these inquisitions all over the land are striking down men who dare to testify to the facts of their own observation and experience, which confirms as a truth that which these men preach as mere faith! How long can they do this without subjecting themselves to the scorn of every honest and sensible man?

Think of it, friends, seriously, how these sectarian associations enveigle people into their ranks, and then disgrace or degrade them if they write or speak aught but the sentiments of their confederates! And shall these things be submitted to in tame silence? We do not suppose there will be any overt acts to put a stop to these practices; but we do suppose that no sensible man or woman will join them, and thus put themselves in a position to be thus shamefully treated and maliciously disgraced. These people may preach and pray, and feign as much piety as they please, over such acts, but this only shows their deeper depravity. We insist that neither Christianity nor the Bible needs nor asks such outrages on human feelings, human honor and human usefulness. We are not opposed to any respectful church or faith; but we shall never cease striving to break up these inquisitions and these hindrances to human growth and to free thought and speech.

There is no complaint against Mr. Clark's moral character; but he is a Spiritualist, and believes in the Bible as he understands it, rather than as the Church directs or dictates. This shows what Churchism is. It won't allow its ministers to preach what they understand and believe, but they must speak to the glory of the Church, though it be a lie. This is popular and practical Churchcraft. He who teaches what he believes, and what he knows to be true, "divides, distracts and wastes the Zion of God"! So they say.

## REV. H. W. BEECHER'S DISCOURSE,

DELIVERED AT PLYMOUTH CHURCH, BROOKLYN, SUNDAY EVENING, OCT. 23, 1859.

"Submit yourselves, therefore, to God. Resist the devil, and he will flee from you."—JAMES 4: 7.

The existence of an evil being called the Devil or Satan is much less believed among Christians than formerly. I know of no good reason for doubting; nor do I know why it should have become a mere figment, a withered leaf of old belief. There doubtless has been much of superstition round about this central truth of evil, much of extravagance in belief and representation, much that has been grotesque and simply ludicrous, much that has been altogether gross and horrible, much that has been as lying as the Devil himself. And yet this is only the fate to which every truth has been subjected that has been let down to this human horizon, and subjected to the action of human reason. The way in which theologians have described the Evil Spirit, the manner in which poets have sang of this theme, or following their suggestions, the method by which painters have represented him, may well shock those who look out of the Bible for their faith; and the Satan of sacred literature is impossible to any rational man, or rational mind.

But the truth which this represents stands out solemnly in the New Testament—that there is a power for evil in the world, tempting men, and endangering their welfare, of whom God advertises us, and with the most affecting and pointed repetitions, cautions and warns us. In no way can I reconcile the truth and simplicity of Christ without believing in the existence or agency of an Evil Spirit, that has great, although restrained and limited, power in human affairs. For the words of Christ obviously teach the existence and activity of such a Spirit, and just as plainly did his disciples understand him so to teach and mean. And our Saviour manifestly knew that he was so understood by his disciples; yet neither in private nor in public, neither early nor late, neither in figure nor by open teaching, nor by any opposite truths, did he explain, modify or correct this known understanding of his word by his disciples.

Now, to have taught such a truth, and left it in such a way—if it be not a truth—is utterly incompatible with even ordinary sincerity, and how much more in that Divine Teacher who stood to represent God. We may philosophize as much as we please about it—and if we abandon God's word, we have only philosophy left to us—but if we cling to God's word, there seems to be no escape. We are bound to accept this truth, or sacrifice our trust in Christ.

The favorite argument has been that it is not consistent with the benevolence of God to permit such a being, armed with the experience of ages, and great indefinitely beyond our conception, to waylay and mislead his subjects; and that it is impossible to suppose God to be kind and good, and to believe in him, and love him as such, if he has ordained and permitted to exist and act, such a malign Spirit in the midst of his great human family. There are some things that we have a right to judge, and that we have a right to judge, even in the character of God; because there have been given to us certain moral instincts, which, when educated, are meant to be the very criterion by which we form moral judgment, and by which, in the very act of loving an object, we are obliged to pass judgment upon it; for to love God, it is necessary to approve, and have our moral nature go out strongly in favor of God.

But there are things which do not come within our reach, or within our horizon, and which stand, if they stand at all, simply upon the Divine enunciation. For the existence of good Spirits or bad Spirits can not be determined by any ordinary methods of induction; nor can we by our moral sense determine the fact of the existence of such Spirits. We are left simply to take it at the hand of God.

But as to this plea that if it were a thing that could be reasoned upon, then we should be obliged to set it aside upon the ground of reasoning—let us examine that. This declaration that it is inconsistent with the known character of a benevolent being to permit the existence and agency of such a fallen Spirit, is a mere inference; it is an assumption which does not rest upon any declarations, or any proof of facts, but simply upon a feeling. It is inferred that the existence and activity of such a Spirit is impossible and improbable. Now, then, what are the facts in human life? and what presumption do they create on this subject? for all Christians, and all mere naturalists and deists; that is to say, all those men who found their faith upon Christ, and all those men who found their faith upon a God in nature, agree upon one grand article of faith, and that is, God is supremely good. The Mahometan thinks so—the heathen thinks so—the Deist thinks so—and the Christian thinks so. We are all agreed upon one point, namely; whenever we shall have ascertained the character of God, whenever we shall have left the figments of reason, and come to the God which is disclosed in nature, and ascertain the fact, this will be it—that God is supremely good.

There is a starting point for us then, together; and yet though all men agree upon this ground—consider what is the nature of things which have proceeded from that God in the world in which we dwell. Throw aside, if you please, for the time being, this Bible, the letter of revelation—shut it up and call it a monk's book; concede that it is full of discords; agree, for the moment, that though it may have a truth here and there, it is not worth a moment's philosophical credence; close it up, if you please, and put it away among the moles and bats, and let us open the other one; for if the Christian's Bible is not to be relied upon, let us take the deist's Bible—nature. Let us then look, first, at the natural world, full of objects, of qualities, and of elements fatal to human happiness, and made to be so from the beginning. Water, good as it is, is apt to drown, exhausting life; and fire is to burn and destroy life; and gravitation which does so much of good in the universe, yet dashes men headlong from precipices and destroys their lives. There is infused through this natural world, natural poisons, hundreds of minerals which are deadly, and hundreds of vegetables which are fatal, are thrown all around us, lurking in secret

places; winds and miasmas the most deadly rove all over the globe without labels, or locks, or warning; and so there are ten thousand things of air, and earth, and water, that will pierce and destroy life. Who put them there? we all say—God! Every body admits that he has made the world, with all these deadly influences scattered abroad in it. There it all lies in your Bible, naturalist!—in your Bible, deist—in nature!

So that one misstep of ignorance in the world God certainly has made; an unavoidable error, without fault in the subject, takes away from man his portion of life from earth. This world has been so made, that if a little child, who is just as sweet as an angelic being, totters to the fire and falls in, life is gone for that child. And so if your little two-year-old prattler draws from the table a glass which contains aqua fortis, and drinks it, he is dead; there is no salvation for him. The world is made just so on purpose, with all these things in it. Beside all over the earth there come forth lions that crush, tigers that destroy, serpents with fatal bite, wolves that devour, ravenous insects that sting, flies, gnats, blood-sucking mosquitoes, spiders, tarantulas, scorpions, and an endless variety of creatures that carry death and evil with them, flying without stint and ceremony all over the globe. All these certainly come from the Creator, and they certainly are placed in this world which was made for his children, and they carry pain and death to these children. God made all these things, and if He didn't make devils, at least he made spiders and scorpions. All nature is full of these rankling pests. That is your God, O naturalist! Your God, O deist! And your world with all these evil and terrible things!

Consider again, the capability of disease and pain which was deliberately incorporated into the human system; for when man was set up before the divine conception, it was not as a being perfectly balanced, and was not fitted to pour out notes of melody and joy all harmonious; but for every note of accord there was one of discord, and for every sweet tone there was a harsh and grating tone. Every single element that forms man has a double nature, and carries pain and pleasure in equal measure; and there is just as distinct a power for making man unhappy as there is for making him happy. The nerve that gives the eye such beautiful visions, has just the same capacity for making it suffer the most acute pain in disease. The hand which is capable of doing so much good, is just as capable for mischief. The stomach, which in its normal and wholesome condition, diffuses life and strength throughout the entire system, sends fiery messengers of pain through every avenue whenever it is diseased. The heart that in health sends the stream of blood through the body, and the lungs which are perpetually giving a newness re-creative to all things, when they are diseased turn right round and do just the other thing. God did it! and did he not do it understandingly, I ask, when he looked at both sides? God made it so, your God, O naturalist, who say that God could not permit an evil Spirit to range the world—it would be inconsistent with his goodness—see what he has made man himself.

To rise above this physical structure where good works and mischief are blended together, let us consider what things are permitted by God in the social economy of human life. This is the foundation, and now see what are the people who are put upon it, and what are the social conditions of divine permission in reference to evil in this world? Mark, first, the power and influence of stronger minds, over the weak; its results are inevitable, it amounts to as much almost, as would be physical compulsion. There is no man but knows, that when ten pounds are put into the scale, there is no chance for five pounds; it has got to go down. There is an absolute dynamic necessity about that, and it is almost so morally and mentally. That is to say, the relations of one mind to another are such, that a great mind acting upon a weak one is not irresistible absolutely, but as the world goes, it becomes so substantially; that men of great thought-power, of great will-power, of great persuasive power, men of great sympathetic feeling sweep along the lesser men in the current of their influence just as the river sweeps along the rubbish on its surface, almost irresistibly.

This power of the mind was God-given. This power of absolute being over being is made very striking in the subjection of youth to age, and of childhood and weakness to manhood and strength, which is incorporated all over the social organization of the race; so that the moldable child is fashioned just as the parents will. God made the world, so that children are plastic, and the whole force of childhood is to make it susceptible of parental training, just as that clay which is put upon the wheel of the potter is in such a state as to receive the impress of the hand to finish out his design. So the child is like clay; in the hands of the father and mother it is to be molded, and is made to be molded in this period of life. And to-day under this law, the child of the superstitious North American Indian grows up superstitious; the Brahmin's child grows up Brahminical; the Hottentot child develops under Hottentot influences; the Chinese child follows the faith of the Chinese; the Romish child grows up in the Romish faith, and the Protestant grows up a Protestant, and as a general thing in the Protestant denomination, every child grows up in the faith of the parent.

The child can not resist the parent, practically speaking, and this subjection of the child-mind to the adult-mind is almost universal, and the scope of it is the whole earth and through all time; and with such a constancy of result, that no law is more constant in effect answering to cause than this. It goes on, too, without discrimination of good or evil; the harlot may corrupt her daughter before the child is old enough to employ her reason or conscience, and long before an adequate foresight of the consequences shall restrain her: taking advantage of the child, and anticipating all its self-defending powers. It is in the parent's power to corrupt the child in the seed, and it grows up in consequence of that state of corruption: the thief makes his son to steal, the liar breeds lies in his boy, and the robber brings forth rob-

bers. \* All over nature, in parentage and childhood, there is this power, where evil can be made to predominate over good in the child, and take away its chance of a happy life. What are you going to do about the fact, if you take away the Bible of revelation and go to the Bible of nature? The first thing you find God shows you something very strange in the working of results between the parent and child. What are you going to do? You can not jump over it, without you jump over the whole globe, and a man must be hard pressed to take such prodigious logical springs.

And outside of the family, God has given to men in creation power in almost every way to afflict and abuse their fellow-men. Since the world began, we have seen the outrages of despotism, and kings showing the wide power God has given to human beings to do mischief; and ever since the days of Nimrod, the earth has been made to groan and tremble, and that power has never been exhausted—it is divinely given, and has been universally used. You are just as much bound to account for such facts as I am. And then the cruelties of superstition, the books will not contain them, as John said of the doings and sayings of Christ, had they all been written. So I say of these, the globe has not room enough for a library of these infernal cruelties, if they were all written. The ruthlessness of domestic slavery would furnish enough itself, and more than enough. Take human life and all the complicated and long-drawn cruelties of kings and despots, and all the abominations of priests and cruel ecclesiastics, all the ruthlessness of 1st and the broad abominations of private masters—these things have all taken place under the Divine Eye, and have been going on in the world ever since its creation, and yet men say this, that God is too good to allow so active and wicked an existence as Satan.

The strongest evidence I can think of against the being an existence of Satan, is that there is no evil which men do not commit, and they do his work with such liberality and abundance that there would be nothing left for the devil to do. These things have been permitted to go on in the world in our day, and yet they say that God is too good to permit an evil being like Satan to live. But when I look at the facts, this kind of namby-pamby spirituality is simply contemptible to me. The man who has not nerve and brawn enough to look at things as they are, and admit them, I don't know what business he has to live.

And again: wicked men are permitted to live and act in such a way that they take delight in making their fellow-men wicked, in corrupting them, and destroying them by corruption. I do not mean merely such men as emigrant runners, gamblers, and jimps, who sacrifice human beings with the most entire indifference for the promotion of their own selfish ends and sordid interests; rough that is true, and this is devilish enough; I know of nothing worse that is recorded of the devil. But this is not all. Men are created and sustained by the nourishing sun, and permitted to have power of body and intellect, power of affections, power of will and execution, and power of social influence; clothed by God, and maintained by God, they go up and down in the world, not simply to make men wicked for their own selfish ends, but there are men who really live to bring their fellow-men down from virtue for the pleasure of corrupting them; for there is an absolute, infernal excitement in the corruption of a being, in the sense of victory in overcoming the resistance of faint virtue, till they bring them down to their own level, and possibly below it.

It is not the Indian alone who goes to carry the scalps which he has taken in battle; there are thousands of beings, male and female, who love to carry in sight the number of the victims they have seduced or corrupted, to count them over and boast of their crime. There are men who love to corrupt the young, who love to teach them salacious vices, and seduce them into evil compliances, to put the leaven of perdition into their souls, and wait till it begins to leaven the whole lump. They seem to have a horrible gloat of pleasure in doing this. They resist all the efforts of their victim to break away; and if he does get away, they pull him down again—and God lets such men live!

Did you ever see a spider spinning his web in the corner? With what delicacy of his loom does he spin all the web! how it shines in the sun! and who has spun it all right; and after spinning it, he makes himself a little dark hole, in which he goes back and lies in wait for a singing fly that has surveyed and philosophized on the universe; he looks upon the web, and the instant he touches it how the spider rushes out to seize him! and if he be a small insect, and a large spider, he will bite him and roll him up in the web; or if he be a large fly, he commences rolling him up and preparing by and by to eat him; and if for a moment the poor little fly turns to escape, how he rushes out and instantly siezes him again, and rolls him up and up, and over and over, more closely than ever, and then drags him down to some corner! I have seen men treat men just so. They spin just such webs, and then sit in some dark corner till they catch some little innocent fly, and then they wind their coils around him till he is hopelessly entangled in the web: leading him in their infernal work, and rolling him over and over again in its meshes; and if the poor victim begins to sing and buzz in his efforts to break away, how I have seen them rush out again, and carry them back, and utterly ruin them in this house of infamy!

These things are taking place continually in hundreds and thousands of cases in this city, where you live, where God is laughed at and the Bible called a monkish fable. Nothing that the devil ever did can outdo the things that are done in some of the haunts of vice and corruption in the lower part of the city; and yet there are men who profess to laugh at Christians for their credulousness in believing that God would permit a devil. If God would permit men, the devil would



not be a circumstance to such men as these. How blind a man is who wants to be a skeptic!

Now, there is another thing. There are men who carry on a trade in literature that would make Belial blush. Books of that kind are multitudinous and forever multiplying; they are hawked about in secret, sold under skirts, and clandestinely read—books which, like vermin, hide in the day time in cracks and crevices, and creep out at night to suck away the life-blood of virtue. And this is a business—to write, to print, and dispose of these books; and there are whole classes of men, and women—God have mercy on the world!—who live by it and have their ambition in it, and who stand up in relative degrees of corruption higher than each other. The whole scale of virtue is turned bottom side up, and things that are down in God's scale are up in the scale of wicked men.

They carry on also a trade in the most obscene prints, shameful and beastly—nay, pictures worse than this; no tongue can speak their abomination, human language has not words that can follow the painters of the school of Belial and their jackall engravers. Thousands are engaged in this business as a systematic operation; there are exporters and importers, there are wholesale dealers and retail dealers, and colporteurs, diffusing them everywhere. God permits all this—this organized corruption and corrupting things. I will not trace it farther, though I have not exhausted by a great way this terrible witch-cauldron of earth and time. But I ask, What would be the presumption, suppose we had never seen the Bible, and it was known to us that a book was coming purporting to come from God, and to give some account of the human race, is there such a state of natural effects in the human world as would render the enunciation of the existence and agency of a fallen and malignant spirit surprising and incredible? Do the foregoing facts make it impossible to believe the book could be true which said there was such a spirit, who ruled everything in this world? The presumption would be just the other way, and it would lead us to suppose if there was such a book, it would reveal just such a master-spirit—a guiding and infernal spirit of mischief.

Will the natural condition of the globe; a consideration of the nature and conduct of the human family as they appear from these facts; and as they appear in the relations of man to man; will the conduct of men take away all possibility of surprise, and all presumption against the possibility of the existence of such an evil Spirit as this? When the Bible, therefore, speaks of Satan, is there any reason outside of this letter which obliges us to give it any other meaning? And shall we do it, unless there be strong and sufficient evidence? Is there any reason why we should not take the obvious meaning of Scripture upon this subject? If I had ever been inclined to doubt whether the Bible meant to teach the existence and agency of such an evil Spirit, when I considered such an actual state of facts in the natural world as the human family presents, I should have been driven back to my belief in it—the outside of the Bible conforms to the inside. And let any one who may have objections to that Bible which teaches of a Devil—let them appeal from the Bible to Nature, and what will be the result? Is there a better view presented of God? Is it better when we look at the natural facts than when we took the revealed text?

People may reject the Bible, and go to nature, and you will find a great deal upon the face of nature; but wherever you go, you will find insoluble difficulties; that is to say, ignorance is the great mystery of the globe. We do not know, though not to know is supposed to be terrible heresy. But this is the fact, if you enter the Bible, there are a great many things which are brought to light, and a great many phenomena that will be explained; and though there are difficulties in the Bible, it is because the finite can never take in the infinite; it is because the very nature of the subject transcends all possible investigation. The Bible gives us this truth of a Satanic agency raised over against the truth of Christ, of the Divine and recuperative powers of the Gospel.

Nature tells us no such thing. There is a very limited hint in nature of the provisions of grace; there is a very limited idea of atonement and regeneration which may be gathered from nature. The broken bone will grow together again; and there are in certain stages, and up to certain points, a kind of provision made for restoration from the mischief done to nature; but beyond that, there is none at all. Let a man take a teaspoonful of prussic acid; and let that man try to get back, if he can, from his state; but before the messenger for aid will have had time to even start from the door, the man will have passed into the land of shadows. There are a thousand things that are alike final and retributive in their judgment. But in the Bible only there comes up this revelation a scheme by which there is a stay of proceedings ordered, and a process of remedial agencies applied, that can undo the longest and most complicated mischief, and can set back the fallen and sick human soul, and put the man again just as if he had been born over. Only grace can do that, and that grace is made known to us in the Bible.

While nature gives us nothing, it is the Bible that comes in and gives us salvation; but in so doing, it does not so much teach new facts as to explain what nature has taught dimly. If, then, the Bible makes God wonderful to the permission of evil, what does nature make him? A great many people undertake to throw away the Bible, simply because they are in rebellion towards it. That is just as if a man on shipboard with a terrible fever working out, should throw overboard his medicine chest, without throwing over the disease at the same time. What effect would be produced in relation to any hospital that should shut the door upon all its physicians, and bar them out, leaving the hospital in the possession of maudica? How much better would they be now with their fevers, their rheumatism, their consumption—how much better would they be in all their sickness and misfortune, without any physician, or even a chance of hope? Wherever there is an enunciation of truth, it goes round and round the world, glorifying nature, and testifying with a thousand tongues to

the truth of God's word, and making the difference between nature and the Bible, and between the Bible processes and the remedy of nature, known. But men say that truth is not truth that makes any such disclosure as that of evil, and therefore they reject the Bible, and will not read of that salvation which is thus given to us by the pleasure and wisdom of God.

I therefore rest the argument at this point, and say that our blessed Lord and Master declares to us the existence and agency of a malignant Spirit of Evil, namely, the Devil; and there is no reason why we should not take his words at their obvious meaning. There is no teaching in philosophy or nature that would lead us to set aside this truth.

If it be a truth which we are to accept, it is a very solemn and momentous truth. Let us, therefore, take the words of the text and examine them. "Submit yourselves therefore to God. Resist the devil and he will flee from you." I remark, then, first, that this infernal power embodied in this agent, called Satan or the Devil, is one whose methods are unknown to us. There has been no revelation of the mode in which Satan acts upon the human mind, any more than of the mode in which the divine mind acts upon ours. We know the fact in both cases. There are very unequivocal intimations that this power is not irresistible. It is not a stream of sorcery fatal and pushing; it is not a power which strikes upon men who have no power of resisting; it is more than intimated that the power is simply a suggestion; and Satan, as he works with men, works also by men, not against, but with their will. If there be love and virtue, there is no chance for temptation there; if there be no love, there is the soil in which it sprouts and grows. By as much as you are good, you are placed beyond the reach of this temptation; and by as much as you are evil, you are brought within the reach of this power of mischief.

It is distinctly taught, also, that an adversary is exceedingly active and very much to be dreaded. "He is like a roaring lion going about and seeking whom he may devour." This is a figure, and figures, you understand, are never less, but more than the ordinary thing. It is declared that our adversary has the crushing power and subtle cunning of the lion and the serpent; he has their blood-thirstiness and their destructiveness. This is not to be set aside by saying it is merely a figure, the question is settled that there is such a great power, ever widely active, and ever against us. But we are also taught unequivocally that we are abundantly armed against him. "Submit yourselves, therefore, to God. Resist the devil and he will flee from you."

Again as we come to a state of intelligence, we feel the need of a power to resist evil, backed up the circumstances and emergencies of temptation; for this power is not only in us, in ourselves, but it is a power ministered to by ten thousand things. For if there be in human life, things that work toward mischief, and how many, and how great they are, you have already seen; if in society there are things which tend toward evil; how many more are there that work toward purity, and love, and God? If there be evil spirits spread abroad, ever guiding and tending toward mischief, how much more that spirit of grace and divine love which is manifested in Christ Jesus. All this is to show us how to escape, and God has written it all over the hemisphere of the Bible, "More are they that are for you than they that are against you."

Lastly, the realization of such a malignant, restless spirit of activity now among us, ought to give added solemnity to each event of human life. Whatever may be your theological impressions, it is very certain that if men believe they are surrounded by a spirit of evil ever acting upon the human race; if men really believe this, they will look upon daily life with more solemnity, and feel a greater responsibility. For my own part, I cannot conceive of any portion of human life, of so great importance, and I never feel it so strongly as when I look upon helpless youth. There is nothing that throws so strong a feeling of benevolence over the whole scene of human life; and there is nothing that gives a greater solemnity to it, and makes the picture grow so dark. What is more terrible than to think that this spirit of evil is constantly at work; and that there is an agency of evil which is organized and directed by consummate skill and wisdom; and I turn with unspeakable relief and gladness to the other side, and feel that there is an agency also for good, that the mercies of God are organized by divine wisdom, super-eminent over all mischief, which is directed by a mind which never ceases in its action, and never can be conquered, and that grace shall be yet the victor in that last great day; and we shall stand by the power of resistless grace in heaven, looking back to see the way in which we have been led, looking at the revelation of God in those now hidden causes which have guided us. And not the least among the revelations of that day, will stand the revelations of these evil influences, so constant, so terrible, and so powerful.

And now to every one in my church, not clothed with any authority, not robed with any majesty; but simply as brother to brother, as friend to friend, as man to man, I repeat the words of the divine injunction and divine mercy: "Submit yourselves therefore to God. Resist the Devil, and he will flee from you."

#### Miss Millis' Mediumship.

Miss Louisa Millis, the medium in whose presence physical manifestations of Spirits are creating so much interest in this city, will, for the present, hold circles at Dr. Hussey's, 155 Green street, on Monday, Wednesday and Friday evenings. Those persons who attend these circles and pay one dollar a session, will be entitled to sit in a circle Saturday evenings, to witness Spirit lights, gratis.

Mrs. Spence, has given one course of lectures, and is re-engaged, in Batavia, N. Y. She stirs up the pure minds of the people wherever she goes.

#### MRS. THOMPSON'S LECTURES.

WEST WINFIELD, HERKIMER Co., N. Y., Oct. 10, 1859.

FRIEND PARTRIDGE: We have been favored with two very interesting lectures from Mrs. Sarah M. Thompson, of Toledo, Ohio. She is entranced while speaking. Her lectures were appreciated by the large audience that heard her. She is now at Worcester, Mass. She is to speak here again on her return from the East. She is a good singer, and before being entranced, she will name a time when she will sing, and give any person in the audience an opportunity to name a subject, and Spirits will improvise poetry to fill the metre. She is also clairvoyant; will describe Spirit forms before the audience; will describe disease in private, and gives the best of tests in circles or in private.

On the whole, I think she is one of the best of mediums, and is designed to do the world good. She will spend the most of her time during the fall and winter in the lecturing field, and I would recommend our spiritual friends in the country, near the railroad, to extend their invitations to her. She will do them good. Yours truly, E. F. BEALS.

#### Spiritual Peace Congress.

It will be remembered by some that Mr. Andrew B. Smolnik issued a call for a Peace Congress, to convene at Spring Hill, Perry Co., Pa. It appears by the *Pennsylvania Weekly Telegraph* that this Congress met, and declared that the Spirits have decided to re-elect James Buchanan President of these United States, etc. We by no means vouch for this, but from the knowledge we have of Mr. Smolnik, we think it quite possible; but we protest against Spiritualists or Spiritualism being held responsible for the speech and act of everybody who chooses to say they believe Spirits communicate with mortals. Mr. Smolnik is an elderly man, a foreigner, and has been probably highly educated, at least respecting the stupid superstitions of the past. But as our clerical correspondent says in last week's *TELEGRAPH*, concerning his own sect, he is more than five hundred years behind the age. He exemplifies the character of his education, by thinking he has a "mission" to perform, by thinking he is inspired by some of the ancient prophets. The only evidence he exhibits of such inspiration is that he is, like them, an authoritarian, whose mission culminates in fanciful temporal glorification. We have never heard of a Spiritualist who was present at this Convention, and we must object to the idea that Spiritualism or Spiritualists are in any way compromised by its action, whatsoever that may have been.

#### The "Carolina Progressionist."

Such is the title of a new medium folio sheet published at Cross Anchor, Spartanburg district, S. C., at \$1.50 per annum. Joel H. Clayton, formerly known to our readers as one of our correspondents, is its editor and proprietor, and Dr. Dixon L. Davis is its assistant editor. It professes to be "independent" in all things, and original in its character, so that it may speak the truth on all subjects regardless of public opinion. It is devoted to general news, philosophy, literature and to the unfolding of the "splendid principles of Progression and Pneumatology." Though it is not what might be called distinctively a *Spiritualist* paper, Spiritualism has a fair representation in its columns. We hope the "Progressionist" may be the means of doing much good.

#### To be published next Week.

Dr. Hallock's great speech at Buffalo; Spirit manifestations in the presence of Mrs. Swain and Miss Millis; Sermons by Chapin and Beecher; Andrew Jackson Davis, and others.

#### Lecture at Utica.

Charles Partridge, will lecture in Utica, Sunday, Oct. 30th. on the facts and philosophy of Spiritualism.

Miss Sarah Brooks, says in an able lecture published in the *Sunbeam*: "One of the brightest inculcations of Spiritualism is that men have no right to divorce the beauty and purity of religion from the practices of every-day life; but that they should carry it with them in every event of their lives as a stepping-stone to a bright eternal future. It teaches a conscientious and rational religion—one which will find the best and purest way to the human heart. There are delicate lines in the character of every man which are not to be passed without a terrible warning of his disobedience of the best laws of his life. In the heart-rending effects of the passions of mankind upon earthly and immortal life the world has a most solemn and instructive lesson."

The *Sunbeam* has just commenced its second volume at Batavia, New York. Price one dollar per annum. Address C. P. Griswold.

## EARLY FACTS OF MODERN SPIRITUALISM.

NUMBER FIVE.

We desire to preserve in these pages, a transcript of several articles upon the early facts and phenomena of Spiritualism, which were written before the SPIRITUAL TELEGRAPH was instituted. They originally appeared in the columns of the *New York Tribune*.

[From the N. Y. Tribune of Jan. 20, 1852.]

In the evening of the 27th of April last, Dr. Oliver Wellington (formerly a minister) and his wife; Jesse and Judson Hutchinson, Miss Howard, Misses Fox, Josiah Partridge and my family, being present at my house, the spiritual signal for the alphabet was given, and being called by myself, they rapped at letters which, being written, formed a request for the Messrs. Hutchinson to sing; and by the alphabet spelled the names of several songs they desired to have sung. The songs were sung accordingly, while the Spirits rapped out the time correctly.

The Spirits also took part in our conversation by giving affirmative and negative raps to sentiments uttered, and occasionally asking and answering questions by use of the alphabet. During the evening, as many as could do so were requested to go into a closet about four feet wide and six long. I stood at the end directly opposite to the door. The Spirits directed that we should all take hold of hands, which we did; and in this position we were all (I believe) touched, with what seemed to be human hands. Some were natural and warm; others appeared cold, clammy and death-like. Their size, temperature and strength were clearly distinguishable. Some of them appeared large and heavy like those of strong men, grasping our arms firmly and forcing us from one side of the closet to the other, and moving us with apparent ease. Others appeared smaller and more gentle in their touch, while others still appeared like the soft and delicate hands of children and infants, patting us upon the head, face, etc., and sometimes affectionately laying them on the brow, that their softness and size could be determined.

These touches were all over us from head to foot, and simultaneously upon all, or nearly so; and in a manner which I do not believe all of us together in the form could have done by any connivance whatever; beside, the character and sincerity of those present, and their unexpected meeting, preclude the idea of trick or collusion. Surely we could not have produced the variety of hands, and especially those of children and infants—neither could we have touched each other on the head and feet at the same time, and not discover the movements necessary to do so. One of the ladies present expressed difficulty in believing the evidences of her own senses, and could not realize that the wonderful things we were experiencing could be produced by the Spirits of our departed friends—whereupon her cap was suddenly taken off her head and placed on the head of another person. Her comb was taken out and quickly put into my hair, and there remained. Again, a large bass viol which stood in a corner directly behind her, in such position as rendered it impossible for any person in the form to have touched it without her knowing it (as well as her husband, who stood by her side,) was taken up, turned round, and forced against her, when the strings sounded as if touched by human fingers, the sound continuing some time. During all this, she was also being touched by the Spirits upon different parts of her person.

Mrs. Wellington and all of us sought in vain to detect human agency in these strange demonstrations, even against our conviction of its impossibility; but our particular care to keep hold of each other's hands during the whole time (some two hours) that these and other manifestations were being made, and each one's watchfulness of each other's motions, and all our examination and criticism then and since, confirm us strongly that the cause was nor could be none other than supernatural.\*

After this they spelled, "Now we are going to write; all keep hold of hands." Although we had hold of hands all the time, we were more particular, if possible, to know that no human hand was at liberty during this experiment; and after becoming satisfied of the fact that all hands were joined, we

\* Upon reading this statement to the lady above referred to and her husband, they authorize me to say further, that she had been present at spiritual communications but a few times, and was, as we have intimated, quite skeptical. She is now ready to corroborate these facts, and make explanations to any one who feels sufficient interest to seek further information and evidence concerning these things.

agreed to stand perfectly still and keep silent, that we might hear and observe every motion and sound. Immediately we heard a sound like that produced in writing on paper with a pen, apparently on the floor, at the opposite end of the closet from where I stood, and near the feet of the person who had expressed doubts as to the cause of these things. This sound, like the scratching of a pen, continued from three to five minutes—sometimes stopping, then commencing again—until finally the signal for the alphabet was given, and by it was spelled, "Now we are going to change it to another place." Immediately we heard the rustling of paper at the point where the writing appeared to have been done, and a paper was taken up by some unseen agency, a foot or more from the floor, and carried through our circle from one end of it to the other, and behind me, touching several of us as it passed. Its movements and rustling were very distinct, and observed by all of us.

The signal for the alphabet was again given, and the following words were spelled out: "Now bring a light and look for the writing." We complied with the request, but not readily finding it, they added, "Look on his coat;" and upon examination it was found pinned to the back of my coat. During all this time I had hold of the hands of the two persons each side of me; and standing, as I did, at the end of the circle, I know it to be impossible for any person in the closet to have pinned that paper on my back and I not have known it.

The paper was about five inches long and four wide, with a black border, more like varnish than ink, around the edge, about one-eighth of an inch wide, and perfectly true and uniform. The writing appeared to have been by the same fluid, and signified, first in the French language, a desire to communicate with a brother, who, I have since learned (for none of the company then knew him), lived sixty miles distant from the city, and understands French. Under this was another message, in the English language, relating to the same subject, addressed to another person in this city. No person present was able to read and translate the French. Mr. Wellington, if I remember rightly, and my daughter, pretended to know that it was French, and something of its import. We knew not to whom it was addressed, and upon inquiring, the alphabet was called for, through which a communication was spelled out to me, directing me to carry and give the paper to a person in this city—giving the name, and saying that the person would know what to do with it, for it was for her brother. The request was complied with.

The fluid which was used in making the border round the edge of the paper and the writing, was not dry when we found it, and its touch stained our fingers. This fluid did not have the appearance of common ink, but more that of varnish, having a polished surface. Neither was the fluid or paper like anything that was in my house, to my knowledge.

This is but one of the many instances in which the Spirits have written in various languages—French, Spanish, Hebrew, Greek, Sanscrit, Bengalese, etc., etc.—beside writing in characters which are believed to signify words and sentences, but which we have not been able to find any person in the form competent to translate. Many of these papers are in my possession, which it will give me pleasure to exhibit to any sincere inquirer after truth.

Reader, I know these things are too novel for you to believe, and I don't ask your faith upon my most unequivocal assertion of their verity; but I feel that I can ask this much of you—viz., calmly investigate, for truth's sake, and if you discover that it is a delusion, and tens of thousands of your brothers and sisters are deceived, set about it at once to convince us of it, by argument—by demonstration. We mean to be candid, calm and reasonable, with minds open to the reception of truth; but we must in all kindness say to you, that upon sober reflection we think our facts are entitled to more credence than the common answer that it is a humbug. Neither can we be deterred from stating facts by any intimation, from howsoever kind friends, that these spiritual things impair public confidence in our usefulness, our fitness for business, etc. I trust that my zeal is according to knowledge. At all events, and under all circumstances, I am "ready always to give an answer to every one that asketh, and a reason for the hope that is in me, with meekness."

CHARLES PARTRIDGE.

## A NEW SANITARY SOCIETY.

"Who calls God a loving Father  
Should to suffering fellow-man  
Lend a loving brother's hand."

We the undersigned, President and members of the Hahnemann Society, beg leave to call the attention of the public to the ways and means by which, according to the above motto, we have been enabled to protect our numerous families against the overwhelming mortality of the city of New York.

It is well known that the sanitary ordinances of the large European capitals have been so greatly improved, that the general mortality there has been steadily diminishing, so that during the last three years the deaths have averaged, in London, one in every forty-six inhabitants, yearly; in Paris, one in every forty-four do.; in Munich, one in every forty-nine do.; in Berlin, one in every forty-one do. But the mortality of the city of New York, instead of diminishing, has been gradually increasing since 1810, and during the last three years we have had to record one case of death in every twenty-five individuals, per annum.

As single citizens we are unable to dictate or change the general sanitary arrangements of the city; but, desirous to protect ourselves and families, so far as possible, against this really awful mortality, we have determined to place ourselves, our wives and children, under the constant care and surveillance of the Homœopathic Institute, 398 Broome street, presided over by two eminent physicians, whose endeavor is to prevent as well as to cure disease.

The result of the last twelve months will show that we have fully attained our object. During this period, while our fellow-citizens had to record 23,694 deaths—viz., 15,603 children and 8,091 adults—not one single case of death occurred among the numerous families of our society. A far greater number of diseases were prevented than cured, but we had still to regret 251 cases, mostly of severe diseases, 90 adults and 161 children, all of whom, we are happy to say, were thoroughly restored to health. These facts speak for themselves, and justify our thus addressing the public. "Go thou and do likewise."

TH. HOEHST, President, 570 Fourth street. §  
TH. MAYER, Secretary, 613 Fourth street.  
P. GUNTHER, Treasurer, 209 Avenue A.

NEW YORK, October, 1859.

## PROF. MITCHELL'S LECTURE.

In the first lecture of the series now being delivered by Prof. Mitchell, he is reported to have made use of the following expression: "Chaos existed, but out of it no order could arise until a controlling power willed it; then insensate matter was organized, and a world was formed."

I desire to know from the distinguished Professor whether he really believes that there was ever a period when law did not exist—for that alone could constitute "chaos;" and farther, was there a time when God had no will that was operative on universal matter, or on special portions of it? In other words, does he assert that the power which vivifies and vitalizes the universe was ever inert? And still farther, that matter was ever "insensate," or in a condition inert and motionless, a state of absolute and useless stagnation and paralysis?

Regarding the general tenor of his lecture as true, beautiful, and sublime, I can scarcely realize that it should be marred by such deformities as I have quoted, and I therefore think that the Professor should be allowed to explain.

FLUSHING, Oct. 12, 1859.

WM. R. PRINCE.

## COURSE OF THE OPPOSITION.

We extract the following from a letter dated De Kalb, Sept. 20, 1859:

BRO. PARTRIDGE: The course pursued by the opponents of Spiritualism is proof positive of its efficacy and power, as well as the purity of life and purpose which is generated in those who truly adopt and live out its principles. Vituperation, slander, and backbiting, with all the outpourings of hate, malice, and envy, are the strongest evidence of a weak and tottering cause, that can be produced.

You are doing a glorious work with the TELEGRAPH. God and the holy angels speed you on in helping to free man from the dominion of lust, avarice, and all the animal propensities, and placing his angel nature where it should be—in the ascendancy.

## WHOLESALE PRICE CURRENT OF PRODUCE &amp; MERCHANDISE.

<b>Ashes</b> —Duty: 15 ¢ ct. ad val.		
Pot, 1st sort, 100lb.....	5 12½ @	—
Pearl, 1st sort.....	5 50 @	—
<b>Bread</b> —Duty: 15 ¢ ct. ad val.		
Pilot, 10 lb.....	4½ @	5
Flour Navy.....	3½ @	4
Navy.....	2½ @	—
Crackers.....	4½ @	7
<b>Bristles</b> —Duty: 4 ¢ ct. ad val.		
Amer. gray and white.....	30 @	50
<b>Candles</b> —Duty: 15 ¢ ct.		
Sperm, 10 lb.....	40 @	41
Do. pt. Kinglands.....	50 @	51
Do. do. J'd and M'y.....	50 @	—
Adamantine, City.....	18 @	20
Adamantine, Star.....	17 @	18
<b>Cocoa</b> —Duty: 4 ¢ ct. ad val.		
Marac'o in bd. lb.....	13 @	31
Guayaquil in bd.....	10½ @	13½
Para, in bond.....	10 @	—
St. Domingo, in bond.....	7½ @	8
<b>Coffee</b> —Duty: 15 ¢ ct. ad val.		
Java, white, 10 lb.....	15 @	16
Bahia.....	10½ @	12
Brazil.....	10½ @	11½
Laguayra.....	12 @	12½
Maracaibo.....	11½ @	12
St. Domingo, cash.....	11 @	11½
<b>Flax</b> —Duty: 15 ¢ ct. ad val.		
American, 10 lb.....	8 @	9½
<b>Fruit</b> —Duty: not d'd, 30. Dry F., 8 ¢ ct. ad val.		
Rais. Sn. ½ ck.....	2 20 @	2 25
Rais. bch. and bx.....	5 @	5½
Cur'ns, Ztc. 10 lb.....	5 @	5½
<b>Flour</b> —Duty: 15 ¢ ct. ad val.		
State, Superfine.....	4 50 @	4 60
Do. Extra.....	4 60 @	5 00
Ohio, Ind. & Ill. d. h.....	4 40 @	4 60
Do. do. Superfine.....	4 40 @	4 60
Do. Extra.....	4 75 @	5 00
Do. Roundhoop.....	4 50 @	4 75
Do. Superfine.....	4 50 @	4 75
Do. Extra.....	5 30 @	5 50
Ill. & St. Louis sup. & fan.....	5 25 @	5 50
Do. Extra.....	6 @	6 75
Mich. Wis. & Iowa extra.....	5 40 @	5 50
South. Baltimore, super.....	5 30 @	5 40
Do. Extra.....	5 75 @	6 00
Georgetown & Alex. sup.....	5 30 @	5 75
Do. Extra.....	6 50 @	7 00
Petersburg & Rich. sup.....	6 @	6 50
Do. Extra.....	6 30 @	7 25
Tenn. & Georgia, sup.....	5 50 @	6 00
Do. Extra.....	6 00 @	7 25
<b>Grain</b> —Duty: 15 ¢ ct. ad val.		
WHEAT—O. Ind. & Ill. w.....	1 25 @	1 30
Do. winter red.....	1 10 @	1 15
Do. spring.....	94 @	1 10
Milwaukee club.....	1 05 @	1 10
Michigan, white.....	1 25 @	1 34
Do. Red.....	1 15 @	1 20
Tenn. and Kent. white.....	1 35 @	1 50
Do. Red.....	1 25 @	1 35
Canada, white.....	1 27 @	1 35
Do. club.....	1 05 @	1 15
Southern white.....	1 35 @	1 40
Do. Red.....	1 20 @	1 25
CORN—Western mixed.....	93 @	95
Del. & Jer. yel.....	94 @	97
Southern white.....	95 @	96
Do. yellow.....	95 @	96
Rye.....	82 @	85
Oats.....	57 @	60
Barley.....	80 @	85
<b>Hay</b> —		
N. R. in balls, 100 lb.....	60 @	75
<b>Hemp</b> —		
Russia, cl. 100 lb.....	200 00 @	215 00
Do. outshot.....	180 00 @	—
Manilla, 10 lb.....	6½ @	6½
Sisal.....	5½ @	6
Italian, 100 lb.....	200 00 @	—
Jute.....	80 00 @	85 00
American dew-r.....	140 00 @	150 00
Do. do. Dressed.....	190 00 @	210 00
<b>Hides</b> —Duty: 4 ¢ ct. ad val. R. G. and		
B. Ayres. 20x24lb 10 lb.....	25 @	27
Do. do. gr. a. C.....	13½ @	14
Orinoco.....	23 @	24½
San Juan.....	21 @	22
Savanna, etc.....	17 @	—
Maracaibo, s. and d.....	16 @	23
Maranh, ox, etc.....	16 @	17½
Matamoros.....	21 @	23
P. Cab. (direct).....	22 @	23
Vera Cruz.....	21 @	23
Dry South.....	16 @	17
Calcutta Buff.....	13½ @	14
Do. Kips. 100 lb.....	1 80 @	1 90
Do. dry salted.....	1 05 @	1 10
Black, dry.....	1 00 @	1 05
<b>Honey</b> —Duty: 24 ¢ ct. ad val.		
Cuba, 10 gal.....	68 @	70
Cuba, (in bond).....	64 @	65
<b>Hops</b> —Duty: 15 ¢ ct. ad val.		
1857, East and West.....	5 @	6
1858, East and West.....	8 @	12
<b>Iron</b> —Duty: 24 ¢ ct. ad val.		
Pig, English, and Scotch.....	23 @	24 50
Bar. Fr. T.V.F.....	97 50 @	100 00
Bar. Sw. or fixed.....	85 @	87 50
Bar. Am. rolled.....	80 00 @	—
Bar. English, refined.....	63 @	65
Bar. English, com.....	42 50 @	44 00
Sheet, Russia, 1st qual.....	11½ @	11½
Sheet, Eng. and Am.....	8½ @	8½

## WEEKLY ITEMS AND GLEANINGS.

THE "INSURRECTION."—We need not rehearse the particulars of the so-called "insurrection" at Harper's Ferry, Va., which transpired since our last paper went to press, and concerning which the whole country has since been in an uproar. At first the affair, though in some respects serious and melancholy in its nature, seemed very much to us like a "tempest in a tea-pot," but as its denouement proceeds, and its effects are developed, it wears a more grave and serious appearance. The act of "Old Brown" and his score of followers is pronounced on all hands to be rash and insane, and the death of some six of the citizens of Harper's Ferry is universally deplored; and yet the moral force that has been called to the work of execution is much less than might naturally have been anticipated. This is accounted for partly by the provocations which Brown suffered in Kansas a few years ago at the hands of "Border Ruffians," and by which he was (very naturally) driven to desperation, and led to declare eternal war against the slaveholding interests, and partly by the consummate coolness, bravery and courage which he exhibited in his short struggle, and the iron-nerved and undaunted self-possession which he now manifests while prostrated by his wounds, surrounded by his foes, and staring death in the face.

Though Brown probably had but few accomplices either in the North or South, his attempt would doubtless have had a far more serious termination, had it not been that he missed his calculation in a few slight particulars of its execution. As it was, he, with his twenty men, succeeded in overawing a population of some two or three thousand for thirty-six hours, and spreading a panic through that whole section of the country, which has not ceased at the time of this writing. The affair is pregnant with meaning, and its results are yet to be developed. Of course Brown and his surviving men will be tried and executed, and this will produce an excitement and discussion involving the merits of the whole slavery question, which will spread throughout the Southern as well as the Northern States, and a war of pens and rostrums will probably be inaugurated, such as has not yet existed. Our country seems on the brink of a crisis, and God only knows what will next come. We advise some of our Southern fire-eating brethren to moderate their zeal for a dissolution of the Union, as they may yet have need of the protection that may be afforded by Northern bayonets and gunpowder.

A GRAND WATER-PANIC.—The "natyves" of a considerable portion of this Gotham of ours were not a little astonished and perplexed on Friday morning last, on finding their hydrants waterless, the cause of which was finally traced to the bursting of the main pipe that supplies the reservoir at Forty-second street. The contents of the reservoir were speedily emptied into the gutters and depressions near Fifth avenue and Fifty-ninth street, where the breakage took place, and through channels which it thence made for itself into the East River. Old pumps and cisterns which are distributed, few and far between, in different parts of the city, were brought into requisition to supply the thirsty tea-kettles, while our German citizens were driven to make unusual drafts upon the *lager*, and the proprietors of some of the daily papers were compelled to pay at the rate of a dollar a barrel for the means of raising steam to print their editions. Fortunately there were two other main pipes that were not connected with the Forty-second street reservoir, and through these a portion of the city was supplied. Vigorous operations were immediately commenced in repairing the leakage, and within the next forty-eight hours the sparkling Croton was again sent tingling through its thousand veins and arteries. The affair forms quite an episode in the history of New York, and it deserves a conspicuous insertion as an appendix to the next edition of the immortal Deiderick Knickerbocker.

THEODORE PARKER.—We learn from the *Boston Journal* that at the close of a sermon preached by Rev. George Hepworth to Mr. Parker's congregation in Boston, on Sunday, Oct. 16, a letter from Mr. P. was read. It was dated from Montreuil, Switzerland, and announced that he is advised by the most competent physicians that he will never again be able to address a congregation, even should he, as he hopes, gain sufficient strength to enable him again to labor with his pen, or speak to small audiences. He urged upon the society the importance of having a permanent minister; and sent his own resignation of his position as pastor. Mr. Dudley, a prominent member, expressed the desire that Mr. Parker should remain their pastor while Mr. Parker lived, under whatever circumstances, and moved that the society should not accept the resignation. Mr. Leighton offered resolutions to the same effect. The motion was carried, with but two or three votes in the negative, and the resolution was adopted unanimously.

THE NEW ASTEROIDS.—The new group of asteroids discovered by M. Leverrier, near the planet Mercury, concerning which we inserted a brief statement in our last issue, is still in the hypotheses of the astronomer, and has not yet appeared in the field of the telescope. Mons. L., however, is probably on their track, and will in due time overtake them if he persevere in the chase. At the next total eclipse of the sun, in July, 1860, a hundred telescopes will probably be systematically directed to a region within the orbit of Mercury, when—"we shall see what we shall see."

WILD LANDS IN MAINE.—The state sells its lands to actual settlers at fifty cents per acre, and allows the purchaser to work out the amount on roads chiefly. The lands are generally covered with timber, and the soil is productive.

THE PELHAM LEGACY.—An heir to this estate writes us for information respecting it. Persons knowing of the legacy, will confer a favor by giving information at this office, or writing to John Lockwood, New Lebanon, N. Y.

BISHOP ONDERDONK.—The House of Bishops (which adjourned their session at Richmond, Va., on Saturday of last week,) voted that Bishop Onderdonk should have leave to withdraw his petition for reinstatement, thus finally disposing of that matter.

THANKSGIVING DAY.—Thursday, November 24, has been named by His Excellency, Governor Morgan, as the day of annual public thanksgiving for this State.

MRS. MARY STEVENS, who died in Savannah a few days ago, bequeathed a residence valued at \$8,000, and seventeen slaves, to the Methodist Church of Savannah, of which she was a member.

[From the Christian Inquirer.]  
PASSING AWAY.

BY C. U.

All the elms are hung with shadows,  
All the willows bending pale;  
All the maples, wrapped in russet,  
Rattle in the evening gale;  
And the ash-trees all are wearing  
On their tops a gorgeous veil.  
Cobwebs hang along the hedges,  
Where the sunlight never creeps;  
Rankest heath, among the hemlocks  
Dark, in tangled masses sleeps;  
And the lonely, blue-eyed gentian  
Droops its fringed lids, and weeps.  
Noiselessly the summer glory,  
And its beauty, pass away,  
Out of sight among the shadows,  
Silently, from day to day;  
Not a murmur, not a whisper,  
Telleth of its slow decay.  
All as silently, the beauty  
Passeth from the cheek as well;  
And from eyes the light departeth  
In whose depths were wont to dwell:  
Fonder longings, deeper meanings,  
Than the spoken word may tell.  
When around the father's temples,  
Stealing down each silken tress,  
Threads are creeping like the snow-flakes,  
Love his children none the less;  
Even warm their hearts towards him  
With a deeper tenderness.  
Oft the maiden's cheek is paling  
With some deep and hidden woe,  
Or the roses for her bridal  
Bind her death-cold brow of snow;  
Not a murmur, not a whisper,  
Telleth why it chanceth so.  
Silently the years be changing,  
Ever changing as they may;  
Time is but a brief avenger,  
"Many years but as a day;"  
Only hearts are worth the loving,  
And they never pass away.

PANIC IN A PUBLIC SCHOOL.—On Thursday afternoon of last week, a pupil in Public School No. 12, on Adelphi-street, caused quite a panic by opening an escape-cock in one of the steam-pipes which heat the building. Alarmed at the whizzing noise which ensued, the children raised a cry of fire, and escaped through doorways and windows into the yard. The fence being high and the gates locked, they continued their cries until a police officer procured an ax and burst the gates open. Fortunately no one was injured. Much excitement was created in the vicinity.

## PERSONAL AND SPECIAL NOTICES.

## Meetings in Cincinnati.

EDITOR TELEGRAPH: Will you please by this give notice in your columns that the Spiritualists of Cincinnati have lately re-organized for the purpose of having regular Sunday lectures. Mr. Pardee is speaking for us this month. We wish to make pre-engagements with lecturers, and respectfully desire such as are able and reliable to write the undersigned with a view of future engagement. Can Mr. Joel Tiffany speak for us the next month—November? R. P. Ambler, Miss Martha Hulett of Illinois, and Miss Laura De Force are respectfully requested to drop a line, giving their address or stating when they can come this way, to Dr. N. B. Wolfe, Chairman of Committee. CINCINNATI, Oct. 16, 1859.

## Dr. Redman going South.

Doctor G. A. Redman, the test medium, author of "Mystic Hours," leaves this city Tuesday, 25th inst., for his southern tour. Friends in the South desiring his services, will address him at 170 Bleecker-street, New York, from whence all communications will be forwarded to him.

## Dodworth's next Sunday.

Andrew Jackson Davis will lecture at Dodworth's Academy, next Sunday, morning and evening.

The Spiritual Lyceum and Conference hold regular sessions each Sunday afternoon at 3 o'clock, and Tuesday evenings at 7 o'clock, in Clinton Hall, Astor Place. The public are invited. Seats free.

## Miss Hardinge's Movements.

Miss Emma Hardinge will lecture in St. Louis during the month of October; address care of A. Miltenberger, Esq., St. Louis. During November, at Evansville and Memphis. In December and January, at New Orleans and such other southern cities as she can visit before her return to Philadelphia in March, 1860. All letters directed to No. 8 Fourth Avenue, N. Y., will be duly forwarded.

## Mrs. Middlebrook's Lectures.

Mrs. A. M. Middlebrook, (formerly Mrs. Henderson,) will lecture in Willimantic, Oct. 16th, 23d, and 30th; in Oswego every Sunday in November; in Providence, Dec. 18th and 25th, Jan. 1st and 8th; Memphis, Tenn., in February; St. Louis, in March. Applications for week evenings will be attended to. Address, Box 422, Bridgeport, Conn.

## Mrs. Spence's Lectures.

Mrs. Amanda M. Spence will lecture at Worcester, Mass., the 1st, 2d, 3d, and 4th Sundays of November; at Boston, Mass., in December, and at Providence, R. I., in February; Foxborough, Mass., 2d, 3d and 4th Sundays in January; at Philadelphia, Pa., in May. Mrs. Spence may be addressed at either of the above places, or at 534 Broadway, N. Y.

MRS. PHOEBE A. FERGUSON TOWERS, HAVING returned from the country with recruited health and renewed powers, is ready to receive applications for examination and treatment of disease. She has had a long and extended practice. Her varied experience and tried abilities entitle her to the respect and confidence of those needing her assistance. Address, or apply personally, at her residence, 65 East 31st street, New York city. [338-41]



## SPIRITUAL PUBLICATIONS.

CHARLES PARTRIDGE'S  
CATALOGUE.

No. 428 BROADWAY, NEW YORK.

Our list embraces all the principal works devoted to Spiritualism, whether published by ourselves or others, and will comprehend all works of value that may be issued hereafter. The reader's attention is particularly invited to those named below, all of which may be found at the office of the SPIRITUAL TELEGRAPH. The postage on books is one cent per ounce, and two cents where the distance is over three thousand miles, and in all cases must be pre-paid. Persons ordering books should therefore send sufficient money to cover the price of postage.

## Lyric of the Morning Land.

By Rev. Thomas L. Harris. A beautiful poem of 5,000 lines (263 pages) 12mo, dictated in thirty hours, printed on the finest paper, and elegantly bound. Price, plain muslin, 75 cents; muslin gilt, \$1; marocco gilt, \$1 25. Charles Partridge, publisher.

## Epic of the Starry Heaven.

By Rev. Thomas L. Harris. Spoken in 26 hours and 16 minutes, while in the trance state. 210 pages, 12mo, 4,000 lines. Price, plain board, 75 cents; gilt muslin, \$1. Postage, 12 cents. Charles Partridge, publisher.

## Lyric of the Golden Age. A Poem.

By Rev. Thomas L. Harris, author of "Epic of the Starry Heaven" and "Lyric of the Morning Land." 417 pages, 12mo. Price, plain boards, \$1 50; gilt, \$2. Postage, 20 cents. Charles Partridge, publisher.

## Spirit-Manifestations.

By Dr. Hare. Experimental investigation of the Spirit-manifestations, demonstrating the existence of Spirits and their communion with mortals; doctrines of the Spirit-world respecting Heaven, Hell, Morality and God. Price \$1 75. Postage, 30 cents. Charles Partridge, publisher.

## The Spiritual Telegraph.

Volume I, a few copies complete, bound in a substantial manner. Price, \$2. Charles Partridge, publisher.

## The Spiritual Telegraph.

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## The Telegraph Papers.

Nine Volumes, 12mo, for the years 1853, '4 and '5, about 4,500 pages, with complete index to each volume, handsomely bound. These books contain all the more important articles from the weekly SPIRITUAL TELEGRAPH, and embrace nearly all the important spiritual facts which have been made public during the three years ending May, 1857. The price of these books is 75 cents per volume. Postage, 20 cents per volume. Charles Partridge, publisher.

## The Shekinah, Vol. I.

By S. B. Brittan, Editor, and other writers, devoted chiefly to an inquiry into the spiritual nature and relation of Man. Bound in muslin, price, \$2; elegantly bound in morocco, lettered and gilt in a style suitable for a gift book, price, \$3. Postage, 34 cents. Charles Partridge, publisher.

## Volumes II. and III.

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400 pages, octavo. This work contains twenty-four letters from each of the parties above named, embodying a great number of facts and arguments, pro and con, designed to illustrate the spiritual phenomena of all ages, but especially the modern manifestations. Price, \$1. Postage, 28 cents. Charles Partridge, publisher.

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A pamphlet of 32 pages, containing two extemporaneous lectures delivered at Podworth's Hall on Sunday December 5, 1855, by Rev. T. W. Higginson. Price, postage paid, 20 cents.

## Nature's Divine Revelations.

By A. J. Davis. This large work, which may be considered the pioneer of the modern spiritual unfolding, is still in constant demand by the inquiring public, notwithstanding the numerous editions through which it has passed. It is the product of a series of dictations by Mr. Davis, while in the clairvoyant or spiritualized state, during the years 1845 and 1846. And in it the subsequent and more general spiritual manifestations are foreshadowed and distinctly predicted. It may be said to occupy generally the whole range of human thought on mundane and spiritual subjects, in a progressive, and, for the most part, methodical way, and by discriminating minds has been found immensely fruitful of suggestions. Published by Charles Partridge, at the SPIRITUAL TELEGRAPH office, 125 Maiden Lane, New York. Price, \$2; postage, 43 cents.

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By A. J. Davis. Exhibiting an outline of the progressive history and approaching destiny of the race. Price, \$1. Charles Partridge, publisher.

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By Andrew Jackson Davis, being a sequel to Spiritual Inter-course. This is an elegant book of near 300 pages, octavo, illustrated. Price, \$1. Postage, 23 cents. Charles Partridge, publisher.

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By L. A. Cahagnet. Or, Secrets of the Life to Come, where, in the existence, the form, and the occupation of the soul, after its separation from the body, are proved by many years' experiments, by the means of eight ecstatic somnambulists, who had eighty perceptions of thirty-six persons in the spiritual world. Price, \$1. Postage, 19 cents. Charles Partridge, publisher.

## Scenes in the Spirit-World; or Life in the Spheres.

By Hudson Tuttle, Medium. Price, muslin, 50 cents; paper, 25 cents; postage, 7 cents.

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By C. Hammond. Dictated by the Spirit of Thomas Payne. Paper, price, 50 cents; muslin, 75 cents. Postage, 15 cents. Charles Partridge, publisher.

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## The Road to Spiritualism.

Being a series of Four Lectures delivered by Dr. R. T. Hallock, at the opening of the New York Conference. Price 18 cents; postage, 3 cents.

## The Worker and his Work.

A Discourse delivered before the Young Men's Christian Union, by Dr. R. T. Hallock. 24 pages. Price 6 cents.

## Spiritualism; its Phenomena and Significance.

An Essay read, by invitation, before the New York Christian Union, by Charles Partridge. Editor of the SPIRITUAL TELEGRAPH; together with a report of an ensuing Discussion on the subject. Pp. 56. (Published at this office.) Single copies, postage, 3 cents. \$1 per dozen. Postage,

## Mystic Hours, or Spiritual Experiences.

By D. G. A. Redman. Pp. c. \$1 25. Postage 19 cents. This book details the main test phenomena that have occurred in the experience of one of the best known mediums.

## The Road to Spiritualism.

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## Psalms of Life.

A Compilation of Psalms, Hymns, Chants, Anthems, etc. embodying the Spiritual, Progressive and Reformatory Sentiments of the Age. Price, 75 cents; postage, 14 cents.

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CLAIM for their entire stock, in comparison with any other in this country, superiority for its extent, quality, and beauty; and farther, that their prices are as low as those of any other house.

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DIAMONDS AND OTHER PRECIOUS STONES, PEARLS, AND FINE JEWELRY.

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Guaranteed of English Sterling (925-1060 pure), the standard decreed by metallurgists the best possible for durability and beauty.

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Of all the best makers. (They are the only agents in New York for the sale of Charles Frodsham's Watches, conceded to be the best pocket time pieces ever made.)

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MRS. R. A. BECK,

SPIRITUAL TEST MEDIUM, has removed from 106 East Fourteenth-street to 351 SIXTH AVE., near Twenty-second street. Single gentlemen can obtain pleasant Lodging Rooms, furnished or unfurnished. 367

J. B. CONKLIN,

RECEIVES VISITORS every day and evening, from 9 A. M. to 10 P. M., at his Rooms, 54 Great Jones street, three doors west of the Bowery. 370 U

HOMŒOPATHISCHE HEILANSTALT  
398  
HOMŒOPATHIC HEALING INSTITUTE,  
398 Broome St., opposite Centre Market,  
NEW YORK.

DR. LEWENDAHN, Magnetic and Electropathic Physician.  
DR. WEISSECKE, Proprietor and Homœopathic Physician.  
All medicines free. Terms for consultation, cash. NO PATIENTS BUT THOSE DEEMED CURABLE TAKEN IN TREATMENT. Office hours from 7 to 12 A. M., 5 to 7 P. M.  
We consider it most important to prevent than to cure diseases, and have therefore concluded to visit families by the year for both purposes. We have also introduced manual frictions and gymnastics as auxiliary means of cure. Dr. Weissecke, a personal student of Dr. Hahnemann, and afterward chosen by the latter as his own physician, has practiced 25 years in the first circles of Paris, and has immigrated to this country in consequence of revolutionary events. Dr. Lewendahn is the well-known magnetic and electropathic physician, formerly of Brooklyn, whose wonderful cures have created so much interest throughout the United States. 387 U

## ELECTION NOTICE.

STATE OF NEW YORK, OFFICE OF THE SECRETARY OF STATE.  
ALBANY, AUGUST 31, 1859.

TO the SHERIFF OF THE COUNTY OF NEW YORK.—SIR: Notice is hereby given that, at the GENERAL ELECTION to be held in this State on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit:

A Secretary of State, in the place of Gideon J. Tucker;  
A Comptroller, in the place of Sanford E. Church;  
An Attorney-General, in the place of Lyman Tremain;  
A State Engineer and Surveyor, in the place of Van R. Richmond;  
A State Treasurer, in the place of Isaac V. Vanderpool;  
A Canal Commissioner, in the place of Charles H. Sherrill;  
An Inspector of State Prisons, in the place of Wesley Bailey;  
A Judge of the Court of Appeals, in the place of Alexander S. Johnson;  
A Clerk of the Court of Appeals, in the place of Russell F. Hicks;  
All whose term of office will expire on the last day of December next.  
Also a Justice of the Supreme Court for the First Judicial District, in the place of James J. Roosevelt, whose term of office will expire on the last day of December next.  
Also Senators for the Fourth, Fifth, Sixth, and Seventh Senate Districts, comprising the county of New York.  
COUNTY OFFICERS TO BE ELECTED.

Seventeen Members of Assembly;  
Two Justices of the Superior Court, in the place of John Slosson and James Moncrief;  
One Judge of the Court of Common Pleas, in the place of Charles P. Daly;  
One Justice of the Marine Court, in the place of Albert A. Thompson.  
All whose terms of office will expire on the last day of December next.  
The attention of Inspectors of Election and County Convoisseurs is directed to chap. 271 of Laws of 1859, a copy of which is printed herewith, for instructions in regard to their duties under said act, "submitting to the people a law authorizing a loan of two million five hundred thousand dollars, to provide for the payment of the floating debt of the State."

CHAPTER 271.  
AN ACT TO SUBMIT TO THE PEOPLE A LAW AUTHORIZING A LOAN OF TWO MILLION FIVE HUNDRED THOUSAND DOLLARS, TO PROVIDE FOR THE PAYMENT OF THE FLOATING DEBT OF THE STATE, PASSED APRIL 13, 1859, THREE-FIFTHS BEING PRESENT.

The People of the State of New York, represented in Senate and Assembly, do enact as follows:

SECTION 1. The Commissioners of the Canal Fund are hereby authorized to borrow on the credit of the State two million five hundred thousand dollars, at a rate not exceeding six per cent. per annum, and reimbursable at such periods as shall be determined by the said Commissioners, not exceeding eighteen years from the time of making such loan. All the provisions of law in relation to loans made by the Commissioners of the Canal Fund, and the issue and transfer of certificates of stock, shall apply to loans authorized by this act, so far as the same are applicable.  
SECTION 2. The money realized by such loan shall be applied exclusively to the payment of claims against the State not otherwise

provided for, for work done on the canals of the State, and for private property appropriated by the State for the use of such canals, and for injury to private property growing out of the construction of the canals, or to the payment of the principal and interest of such loan, and for no other purpose whatever.

SECTION 3. Two million five hundred thousand dollars is hereby appropriated to be paid out of the Treasury, on the warrant of the Auditor of the Canal Department, from the said moneys, within two years from the time when this act shall take effect, for the payment of claims against the State, specified in the last preceding section, and for the interest on the loan authorized by this act, which shall become payable prior to the receipt into the treasury of the first annual tax, hereinafter directed to be levied and collected, for the payment of the interest and principal of the loans authorized by this act; but any sum applied to pay interest as aforesaid may be refunded out of the proceeds of the said taxes when received into the Treasury.

SECTION 4. An annual tax is hereby imposed, and shall be levied and collected in the same manner as other State Taxes are levied and collected, sufficiently to pay the interest and redeem the principal of the loan hereby authorized, within eighteen years from the time of the contracting thereof. The Comptroller shall ascertain and determine what sum, being applied in payment of principal and interest, in the first year after the tax can be collected as aforesaid, and in each succeeding year thereafter, within the period of eighteen years from the time of contracting said loan, will be sufficient to pay the interest and redeem the principal of said loan within said period of eighteen years; and shall in each year apportion the sum so required among the several counties of this State, according to the then last corrected assessment rolls returned to his office, and shall give notice of such appointment to the Boards of Supervisors of the respective counties. It shall be the duty of the Boards of Supervisors of the respective counties to cause the amount so apportioned in each year to be levied, collected and paid to the Treasurer of this State, in the same manner as other State taxes. The money collected and paid into the Treasury under this section shall constitute a sinking fund, to pay the interest and redeem the principal of the loan contracted pursuant to this act, and shall be sacredly applied to that purpose; and if at any time the sinking fund shall be insufficient to comply with the requirements of this section, the Comptroller shall increase the sum thereafter to be levied and collected by tax in each year, so as to make the fund the fund adequate to the purpose aforesaid.

SECTION 5. The fourth section of this act, imposing a tax, may be repealed whenever the revenues of the canals, after meeting all present constitutional charges upon them, shall amount to enough to form a sinking fund sufficient to pay the interest and redeem the principal of all loans within the eighteen years mentioned in the first section of this act.

SECTION 6. This act shall be submitted to the people of this State, at the next general election, and the votes given for its adoption shall be indorsed "Constitutional Loan," and shall be in the following form: "For a loan of two million five hundred thousand dollars, to pay the floating debt of the State," and "Against the loan of two million five hundred thousand dollars, to pay the floating debt of the State." The inspectors of the several election districts of this State shall provide a separate box, in which the ballots given in pursuance of this act shall be deposited. The ballots shall be canvassed and returned, and the result shall be determined and certified in the same manner as votes given for the office of Governor of this State. If a majority of the votes cast pursuant to this act shall be "For a loan of two million five hundred thousand dollars, to pay the floating debt of the State," then the preceding sections of this act shall take effect; but if the majority of the votes so cast shall be "Against a loan of two million five hundred thousand dollars, to pay the floating debt of the State," then the said sections shall not take effect, but shall be inoperative.

Yours respectfully, GIDEON J. TUCKER, Secretary of State.  
CITY AND COUNTY OF NEW YORK, SHERIFF'S OFFICE.  
New York, August 31, 1859.

I hereby certify that the above is a true copy of the original notice received by me from the Secretary of State, and now on file in this office.

JOHN KELLY, Sheriff.  
All the proprietors of public newspapers of the city and county of New York, are herewith requested to publish the above once in each week until the election, and cause their bills for said publication to be sent to the Board of Supervisors for payment.  
Dated New York, August 31, 1859. JOHN KELLY, Sheriff. [385 U]

WM. C. HUSSEY,  
HEALING MEDIUM,  
FOR THE CURE OF  
ACUTE AND CHRONIC DISEASES,  
WITHOUT THE USE OF MEDICINES.  
Dyspepsia Cured in a Few Sittings.  
155 GREENE STREET, N. Y.  
ONE DOOR FROM HOUSTON, OFFICE HOURS 8 A.M. TO 4 P.M.

NOTICE.  
TO PATENTEES, Authors, Publishers,  
and Dealers in Progressive Books or things.—The subscriber will act as local agent for the sale of anything, suited to this market, that is really useful or moral. Any circulars, specimens, samples or letters may be addressed or consigned to him, pre-paid, with an assurance of being dealt with honestly.  
J. C. HARVEY, Los Angeles, Cal.  
o8 5t

DR. G. A. REDMAN,  
THE TEST MEDIUM, will leave this city  
for his Southern tour about the middle of October, by way of Philadelphia via steamship to Savannah, through the principal cities to New Orleans—returning by way of St. Louis. o8 U

W. S. COURTNEY,  
ATTORNEY and Counsellor at Law, 348  
Broadway (Appletons' Building), Room 37, third floor, New York.

THE WATER-CURE  
AND HYDROPATHIC INSTITUTE  
is located one door from St John's Park, at 13 and 15  
Laight-street, New York. R. T. TRALL, M. D., and D. A. GORTON,  
M. D., Physicians of the establishment. 382 U

BOARDING.  
BOARDING at Mr. LEVY'S, 231 WEST  
THIRTY-FIFTH STREET, where Spiritualists can live with  
comfort and economy, with people of their own sentiments. 363 U

HOUSE FOR SALE  
OR to rent, 134 West-Twelfth street, near  
Fifth Avenue, recently vacated by Dr. Chapin. It is substantially built, with Nova Scotia brown stone front, and all modern improvements. Terms easy, apply to Charles Partridge, 428 Broadway. 384 U

SPIRIT DRAWINGS.  
THE Spirit Drawings made through the  
hand of Mrs. Bradley are low on sale at 109 Greene  
street. 383 U

SCOTT'S HEALING INSTITUTE,  
No. 36 BOND-STREET, NEW-YORK  
one of the most convenient, beautiful and healthy location in  
the city of New York, eight doors east of Broadway.

JOHN SCOTT, Proprietor.  
JOHN SCOTT,  
SPIRIT AND MAGNETIC PHYSICIAN.

This being an age when almost everything in the shape of an advertisement is considered humbug, we desire persons who may be afflicted to write to those who have been relieved or cured at the Scott Healing Institute, and satisfy themselves that we do not claim half what in justice to ourselves we could.

We have taken a large, handsome, and commodious house, for the purpose of accommodating those who may come from a distance to be treated.

Hot and Cold Water Baths in the House; also Magnetic and Medicated Baths, adapted to peculiar complaints. In fact, we have made every arrangement that can possibly conduce to the comfort and permanent cure of those who are afflicted. The immense success we have met with since last January prepares us to state unhesitatingly that all who may place themselves or friends under our treatment, may depend upon great relief, if not an entire cure. Persons desirous of being admitted in the Healing Institute, should write a day or two in advance, so we can be prepared for them.

EXAMINATIONS.  
Those who may be afflicted, by writing and describing symptoms, will be examined, disease diagnosed, and a package of medicine sufficient to cure, or at least to confer such benefit, that the patient will be fully satisfied that the continuation of the treatment will cure. Terms, \$5 for examination and medicine. The money must in all cases accompany the letter.

JOHN SCOTT.  
Read the following, and judge for yourselves:  
Mrs. Jane Tillotson, Cleveland, Ohio, cured in fourteen days of falling of the womb, by the use of Scott's Womb Restorer. Price, \$8, post paid.  
Mr. Tatam, New York city, cured of numbness and partial paralysis of limbs.

Mrs. Brown, Brooklyn, N. Y., cured of consumption. When this lady first called at the Scott Healing Institute, she was pronounced by her physicians incurable. She is now well and hearty.

Mr. Johnson, cured by one application of the hand and one box of File Salve, of chronic piles, and probably some two hundred more were cured of piles by using Scott's File Salve.

Mrs. S. C. Burton, New Britain, Conn., one of the worst cases of scrofula, cured in seven weeks, and nearly all the sores covered over with new and healthy skin. This is probably one of the most astonishing cases on record.

William P. Anerson, New York city, troubled with rheumatism of back, hip, and knees. Afflicted for nine years. Cured in five weeks.

Mrs. S. H. N.—x, boarded in the Scott Healing Institute, cured in four weeks of dyspepsia, and tendency to dropsy. A line addressed to us will be answered, giving her full address.

DR. SCOTT:  
Sir—I find I shall want more of your Cough Medicine; it works like a charm. My daughter was very bad with a cough for a long time, and I was afraid she could not live long. After taking only two bottles, she is almost well. This is great medicine—people are astonished at its effects. No doubt I shall be the means of selling a large quantity of it, here in this section.

Send it by Hope's Express as you did before.  
My best respects,  
ISAAC G. AY.

Mrs. Mulligan had been afflicted, for years, with the heart disease. The physicians pronounced her incurable, and gave her up to die. Mrs. Lester persuaded her to come to the Scott Healing Institute. After the third visit, she was able to do a hard day's scrubbing and washing. She is now enjoying perfect health. She resides No. 106 Tenth-avenue, New York city. Dr. John Scott only placed his hands on her three times.

Mrs. Smith, (late Mrs. Hall), residing at Mr. Levy's boarding house, cured of Scarlet Fever in ten minutes.

Hundreds of other persons since the establishment of the Scott Healing Institute, but space will not admit of an enumeration. Out of 1,462 patients treated at the Scott Healing Institute, not one, if not fully cured, but what has received a remarkable benefit. Office hours from 8 A. M., to 6 P. M.

Address,  
JOHN SCOTT, 36 Bond-street, New York.

Scott's Healing Institute—Removal.

The undersigned begs leave to say to his patrons and the public, that he has removed his establishment from 16 to 36 Bond-st. New York, where he will continue to attend to the afflicted with (as he hopes) his usual success. Having materially added to his Institute, both in room and assistants, he is prepared to receive patients from all parts of the country.

To the Ladies, particularly, he would say that he treats all diseases incidental to their sex, with invariable success. An experienced matron will be at all times in attendance on the ladies under my charge.

JOHN SCOTT, 36 Bond-st., N. Y.  
N. B. Recipes and medicines sent by express to any part of the country on receipt of from five to ten dollars, as the case may require. Be particular, in ordering, to give the name of Town, County and State, in full. J. S.

SPIRIT PREPARATIONS.

GIVEN TO JOHN SCOTT, AND PREPARED BY HIM AT 36 BOND-STREET, NEW-YORK.

COOSJANA, OR COUGH REMEDY.

This is a medicine of extraordinary power and efficacy in the relief and cure of Bronchial Affections and Consumptive Complaints; and as it excels all other remedies in its adaptations to that class of diseases, is destined to supersede their use and give health and hope to the afflicted thousands. Price, 25 cents.

PILE SALVE.

A sovereign remedy for this disease is at last found. It affords instantaneous relief, and effects a speedy cure. Mr. Everett, editor of the *Spiritualist*, (Cleveland, O.), after twelve years of suffering, was in less than one week completely cured, and hundreds of instances can be referred to where the same results have followed the use of this invaluable remedy. Price, \$1 per box.

EYE WATER.

For weak or inflamed eyes this preparation stands unrivaled. It never fails to give immediate relief; and when the difficulty is caused by any local affection, the cure will be speedy and permanent. Price, 50 cents.

SPIRIT EMBROCATION.

For Tetter, Erysipelas, Salt Rheum, and all Scrofulatic eruptions of the skin, an invaluable remedy, and warranted to cure in all ordinary cases. Price, \$1.

CANCER SALVE.

This Salve, when used with the Magnetic or Spiritual powers of Dr. Scott, has never, in a single instance, failed to effect a permanent and positive cure, no matter how aggravated the case. It will be found triumphantly efficacious of itself alone, in cases where the part affected is open; and when Dr. Scott's services can not be obtained, those of any good medium, whose powers are adapted to such complaints, will answer the purpose. Price, \$10.

RHEUMATIC REMEDY.

This preparation is guaranteed to cure all kinds of inflammatory rheumatism, and will leave the system in a condition that will positively forbid a return of the disease. Price, \$5 per bottle. For \$10 a positive cure will be guaranteed.

ABSORBER.

This wonderful medicine has proved to be one of the wonders of the age, one bottle being in almost every instance sufficient to cure the worst cases of dropsy. Price, \$10 per large bottle.

DR. PARTRIDGE.

In ordering any of the above medicines, inclose the amount in a letter, addressed to the undersigned, and state distinctly how the package must be sent, and to whom addressed. In all cases the package will be forwarded by the first conveyance.

Address, DR. JOHN SCOTT, 36 Bond-street, New York.  
Liberal discount made to Agents.

